A REMEDY AGAINST Superstition:

OR, A

PASTORS FARWEL To a Beloved FLOCK,

In some *Preservatives* against CREATURE-WORSHIP.

Principale crimen generis humani, summus seculi reatus, idolatria. Tertul.

Deus severè mandavit, id in se idolatriam omnem, quacunque specie obvelatam fugere. Davenantius Duræo.

Rome is joined to Idols, let her alone.
The Land also is full of Idols, *Isa.* 2. 8.

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TO HIS
Truly Honoured Friends
of the County of *DEVON*:

The Author *of the following Diſcourſe wiſheth Divine Direction in this life, with Happineſs to Eternity for the Life to come.*

IT is reported of *Epaminondas*, *That none knew ſo much, and none ſpake leſs then he: Of* Cato Utican, *That he would not ſpeak, till he knew ſomething worthy to be heard*; both worthy imitation; either ſufficient to deter younger men, if not from ſpeaking, yet from divulging what they have ſpo-

ken; eſpecially conſidering the juſt doom paſt on many of our Age, That they ſpeak and write moſt, who underſtand leaſt: Beſides, Experienc't men have found, Words may be explained, when Writings are irrecoverable Teſtimonies. Some may admire why knowing this, I ſhould wittingly run the hazard, by committing the ſame Error. Pardon me, *dear Sirs*, if my preſumption take riſe from a paſſionate Deſire, by Expreſſion to diſcharge ſome part of that Service I owe you, from whom I have received ſo many ſignal Teſtimonies of excellent Friendſhip, and immerited Reſpects. Scholars, you know, are St. *Peter's* Succeſſors, natural Heirs of his Patrimony: Silver and Gold commonly they have little or none; That Oar is his hid below, and their eyes, as their thoughts, are higher; Heaven is their Object, ſplendid and alluring, and Heaven-

ly Knowledg their Treaſure, ennobling and ſatisfying, all their Riches they carry about them whither ever they go; and of that little they can call their own, few more liberal: Ink and Paper, ordered by invention, they are ready to impart, for the benefit and honour of thoſe that fear the Lord. Fame and Experience have both teſtified to your *Wiſdom* in that grand Choice and Practice of true *Chriſtianity*. I humbly pray, not to entreat, but commend a conſtancie, and to ſhew more willingneſs then abilitie to honour you. The truth is, they that honour God by unfeigned *Worſhip*, according to his Word, by countenancing good men (the Servants of the High God) and by an impartial ſeveritie againſt Hereſie and Sin, ſhall be honoured of God; their Name ſhall be as precious Ointment ſhed abroad, to the eyes and ears of all the people. True worth

is

is from Heaven, and Honour follows his Image; it is Grace that adorns more then any Terrene Accompliſhments or Titles. All Hiſtories tell us, That none could ever paſs into the Temple of *Honour*, but through that of *Vertue*. True it is, men may aſcend another way, but not excel; being up, either they are clouded by deſerved Cenſure, and ſo not regarded; or elſe through ſuddenneſs of change, they have no leiſure to embrace their ſeeming-happineſs. It is but gilded Miſery, to be Eminent and Irreligious. *Theodoſius* accounted himſelf more happy in being a Member of the true Church, then Head of the Empire. It was a remarkable ſpeech of *Romanus* the Martyr, That it was not the blood of his Progenitors, but the Profeſſion of Chriſtianity, that made him Noble. He reckoned his New Birth better then his High Birth. For ever renowned be that

Ita-

Italian Marqueſs, who (as *Moſes* before him) preferr'd one days ſociety with Jeſus Chriſt in the purity of his Worſhip and Service, without Superſtitious mixtures of Antichriſtian Addition, to all the *Courtly Contents* and Pleaſures his Place could promiſe. Fame is but an Eccho, Honour a Chryſtal Bubble, Gold meer Earth, and Beauty but painted Skin, State an Embroidered Priſon, and Gentle-blood but lent men for a ſeaſon: All which are rather advanced by men, then advancers of men; being in *conceit*, rather then *indeed* branches of happineſs; and of all which, one did once wittily conclude,

Fame, Beauty, State, Trains, Blood and Birth,
Are but the fading Bloſſomes of the Earth.

But the Image of Chriſt, a pious

and holy life, variety of good works (wherein wise men have desired to be their own Executors) do make men shine like the Sun amidst the lesser Stars, not only while they live, but also when they are dead, and their bodies not only vailed with, but turned into dust.

Worthy Sirs: After some tedious Controversie, and long dispute of my thoughts, I have taken this opportunity wherein to acknowledg my self your Debtor many wayes; and which is more unable to satisfie any; which was the grief of *Darius* dying, that he should depart endebted to his Friend; and this he bewailed as the last, not his least mishap, having received a courtesie, he should not live to requite it. The application is mine: If such an acknowledgment may not pass in part of payment, I should despair, having received so many from you; and yet find my self unable to do more; this

only

only is my comfort, good will hath not been wanting; if Ability anſwered Deſire, all the Reckoning ſhould not now be to pay. I would not feign a Debt, to encreaſe it, proper to inſinuating flatterie; neither would I denie where it is due, the guiſe of ſervile baſeneſs; judging it better thus to publiſh my own *Poverty*, then to be branded as *ungrateful*, or of my ſo choice Friends *forgetful*.

Let not *delay* weaken acceptance of this mean, but faithful Teſtimony of my Thankfulneſs.

I entitle you to nothing of this *Diſcourſe*, but what will ſtand before the Cenſure of the moſt ſevere (yet equal) Judgment, and exactly anſwer the unerring Touchſtone of Truth: 'Tis good to compare what is written in mens Books, with what is written in Gods Book. I would not tender to you the *Briſtol* ſtone inſtead of the ſparkling Diamond,

nor lay any other burdens upon your backs, then I ought to carry on my own ſhoulders; nor would I have you make any Brick, but with Gods Straw. If any paſſage occurr wherein your exact obſervance may diſcover imperfection, or what beareth diſproportion to your judicious minds, I pray let it be clouded and concealed by your friendly candidneſs, as *Alexander*'s defective eye was, by the courteous Painter, who drawing his Picture, placed his finger on it. *The beſt Gold may need ſome grains of allowance.*

I ſhall add no more, but craving your excuſe for this bold (I hope not unſeaſonable) Addreſs, commending you to the benign Influences of Divine Power and Love, I remain

Your ever obliged

April 11. 1667.

and ready Servant

in the Lord.

W. C.

A Preface to the *Reader*.

VVHat Eusebius *spake of himself composing his Ecclesiastical History,* Euseb. Hist. Eccles. lib. 5. c. 10. *may in part serve to express my aim and intention in the following Discourse; which is not for reprehension only, nor for opposition, or ostentation at all, but to express a desire to benefit my self and others, and to put in order what hath laid scattered, to be a future help unto decaying memory.*

Having found both by reading and observation, how busie Satan and his subtil Emissaries (*those* Locusts that come forth of the bottomless pit, under the King *Abaddon*, Rev. 9. *and those* croaking frogs *spoken of* Rev. 16.) *have been of late years especially, to enlarge the Kingdom, and uphold the tattering*

Throne

Throne of the Beast, *and to obtrude on Gods People the Golden Cup full of abomination and filthineſs of the Whores Fornication; yea, totally to undermine the true* Religion *b; what Engines either openly or ſecretly they have ſet on work, to captivate theſe again to the* Roman *Pope c; and how many hundreds day and night have been, and are contriving our ſeduction; I conceiv'd it couldnot be deem'd an unſeaſonable or unprofitable Labour, to ſtudy ſome* Antidote *againſt that infection, (for it's very catching) and to counterwork the Enemy with the beſt ſpeed ability could contrive.*

And ſurely if Satans Agents *be ſo induſtrious (as is too apparent, unleſs to thoſe who ſhut their eyes) with all deceitfulneſs of unrighteouſneſs, and ſedulity*

b That I mean, which was taught by Chriſt, his Apoſtles, and the Fathers of the Primitive *Church*, and now profeſt in the Church of *England*.

c As the Reverend and learned *Mr. Baxter* hath obſerved in his Epiſtle to the *Proteſtant Reader* of his *Safe Religion*.

lity of ſeduction, to maintain the preſent State and Grandure of the Beaſt; how much more *diligent ſhould all the Lords Servants be (who are Proclaimers of the* Everlaſting Goſpel, *Rev.* 14. 6.) *for a* better *Maſter, and a* better *Cauſe*[d]; *to forewarn the people of God to take heed, leſt they be taken in the* Devils Snare; *eſpecially conſidering,*

[d] An acrius il ad perniciem quam nos ſalutem?

Firſt, *How* active *and* reſolute *he is; reſt he will not; no Times or Perſons can give a* Superſedeas *to his Enterpriſe; more eſpecially doth he improve troubleſome times (and ſuch wherein both Church and State, thoſe Twins, ſuffer great alterations) to higheſt advantages. The Devil can fiſh beſt in muddy waters; if he find them not ſo (like the Camel) he will make them ſo. Examples of which, we have had a* ſad ſtore *in our own Kingdom: We need not trace over* Neptunes *Plains, or plough the curled Ocean with our paſſage; and perplex*

our

our thoughts in ſearching for Foreign Stories to find out pregnant Relations to evince it; unleſs it be to diſcover the Harmony *of Satans wiles in* different *Climates: As here then, ſo there it hath been found, that upon the moſt eminent changes, though for the better, the Devil hath manifeſted moſt eminent miſchief. In* Conſtantines *time the* Great, *who was that* Angel (Rev. 12. 5) *that* bound Satan, (*the Heathen Power*) *that* Man-child, *at whoſe birth, and by whoſe victories the* Dragon, *the perſecuting Emperors were caſt down and vanquiſhed; yet in his days* Arrius *hatched and vented his Venom which infected the whole world. In* Germany *upon the very dawning of the Reformation, what Helliſh Fogs of* Anabaptiſm *roſe up, and flew abroad like clouds ſpread upon the Mountains? It is no new thing for Error to confront the Truth moſt peremptorily; we may hope to ſee it*

In Alexandria una ſcintilla totum Orbem ejus flamma populata eſt. *Hieron.*

ſpring

ſpring up in greateſt luſtre and purity. And as for this Helliſh activeneſs joyned with Reſolution, *ſee it appearing in them of the Papacy; and Father* Campian *will witneſs for himſelf and his fellow-Jeſuits,* Quamdiu vel unus quiſpiam e nobis ſupererit, qui Tiburno veſtro fruatur; fruatur, *that's his word; while there were any of them left to wear a* Tiburn-Tippet, (*as Biſhop* Latimer *was wont to ſpeak*) *while any of them remained for the Gallows, Torment, Impriſonment, they vowed never to deſiſt, or let fall their Cauſe. There is no time then wherin we may be ſecure from their Politick force, and pernicious Deſigns, to caſt down e, if it were poſſible, Chriſt Jeſus out of his*

• As the late *Modelator Sanctæ Clara,* with others, have endeavoured (thoſe Adiaphoriſts of Germany, who were appointed by *Charles* the fifth, to compoſe the *Interim*, a monſtrous Miſcellany, wherewith he thought to have pleaſed all parties, did with ſome parcels of truth, and patches of a Reformation, mingle almoſt the whole lumber and garbage of Popiſh Rites and Superſtitions) of whom one ſaid well, That they had made a pretty ſhew, had there been no Bible.

Throne, and to set up Belzebub *in his room; to thrust out* Purity, *and introduce foolery, at least to jump both together, and make such a mixture in* Religion, *as the jealous God abhorreth.*

Secondly, *Considering how* cunning *he is; he creeps on by degrees, slily,* unawares, (Jude *v.* 4.) *and therefore* Antichristianism *is by the Holy Ghost in Scripture styled* μυστήριον τῆς ἀνομίας (2 *Thess.* 2. 7.) The Mysterie of Iniquitie; *a secret not obvious to the capacity of every understanding. The Devil winds not his Treble to the highest pitch hastily, but strains it up by little and little (insensibly) to the desired height. Like an old Politician, he carries fair pretences before his odious intentions; he draws a fair Glove over a fowl hand, and carries his error as* Hannibal *did his Poyson, in a Gold Ring, and so dazzles the eyes of beholders. His* fraud *hath done him far more service, then ever his* Power *could. How prosperously, because cunningly and sparingly,*

ringly, did he at first bring Idolatry *into the Church. First, Images and Pictures of Saints were used in private, and for memory, history and ornament only; afterward in* Gregories *days they were brought into the Church, but with an expres's prohibition of worshipping them; (the time was not come to enjoyn that, though* worshipping before *them he did allow.) In the next Age, the* worshipping *of them was enjoined; yet, not for themselves, but in respect only of what they did represent; but since the Council of* Trent, *its the tenent of the* Roman *Church, that Images are to be worshipped for themselves* f; *further then which, the very* Heathen *go not in their Idolatry.*

Greg. l. 7. Ep. 53. ad Secundum in fine.

f Ut in se considerantur, non tantum ut vicem gerunt exemplarem. *Bel. de Imag. Sanct. l. 2. c. 21.*

So the great Seducer of the Nations, the Pope, *crept into his present height and Tyranny, by the same means; first, he contended for a bare Primacy of Or-*

der; after he pretends to a little more, the receiving the last

Vid. Cypr. Epist. 55. and 69. Edit. Pamil. Item. Æneum Silv. Ep. 288, who witness that the Popes power was at first but *Potestas honoraria*, a kind of Courtesie Authority, which not long after came to be claimed *as Ordinaria*, as an Ordinary power; and so was confirmed by the *Florentine Council*.

Appeal from the other Patriarchs: *In* Boniface *the third's time, he puts in for the Title of* Universal Bishop; *and in his next Successor's time, to give* spiritual Laws *to the whole Church; and after him in Pope* Hildebrand's *time, to give* temporal Laws *to Kings and Princes. Satan is like a deceitful Tradesman, who first by fair-dealing gains Customers, that so afterwards by foul-dealing he may gull them. This present Age of the world affordeth no* new *accidents, unless in the sense wherein we call it a* New-Moon, *which is the old one in a new shape, and yet no other then had been formerly. Old*

Plat. de Bonifac. 3.

acti-

actions return again furbish'd over with some different circumstances. We are not ignorant (*may we beware*) of his devices!

What advantages he hath now, *or may take for promoting his Interest, time (the Mother of Truth) will declare. I will not trouble the* Reader *with my shallow conceits herein; yet I hope he will pardon my double* diligence, *if I cry out Lances and Spears, when as perhaps they be but Thistles; which was sometime the mistake of the* Burgundians.

Comi eus Comment. lib. 1. juxta finem.

Touching the matter contained in this small Tract, nothing shall be here intimated, saving that the Author *expecteth the common Lot of all Writers, who venture to appear in Print,* viz. *Variously to be censured of various dispositions; some, as* Nebuzaradan, *who burnt the Temple, but kept the Gold, will be content to take the matter*

Greg. Cur. Post. cap. 20.

ter, *and yet blame the* Author; *others may read it,* ἐκ ἵνα κρίνωσιν ἀλλ' ἵνα κανίσωσιν, *as* Nazian. *speaketh; not to better themselves, but censure others; in all which, I desire no Patron to defend, nor fear Enemy to deprave me; for what is good, will defend it self; and to flatter those whose tongues are alway babling to condemn that in others, which they cannot or will not amend in themselves, were a kind of* impiety; *and to fear them, notorious* imbecility; *for, to please all, is* impossible, *and to attempt it,* folly, *and that of the highest nature.* Did I seek to please men, I were not the Servant of Christ, Gal. 3. 10.

If it be said, You do but actum agere, *cast water into the Sea, so great is the number of learned Writers against Papists and Popish* Idolatry, *that the most elaborate addition may seem superfluous. I answer with* Lyrinensis, Scripsi quod didici, &c. *I have delivered what I have* learned, *not what I invented; true, here are* κοινὰ *but* κοινῶς; *though others have done*

done the same before me, yet I have done it in my own method; *the water it is true, is all one; but the* Vessel *wherein I have it, is my own.* (*Beside, the Celestial Orb is large enough for ever Star to shine in; and whosoever collects any Pearls out of such an heap, will leave as good behind him, as any he carrieth with him. And it was St.* Austines *judgment,* Trent. lib. 1. c. 3 & contr. Mendacia c. 6 *That in places affected with Heresie,* (*I add, with* Superstition) *all men should write that, had any faculty that way, though it were but the same things in*

I need no more be ashamed to second these Worthies that have written of this subject with great diligence and learning, then the Poet *Syagrus* was to write the *Trojan* War after *Museus, Orpheus,* and *Homer*; for they wrote as *Origen* saith *Plato* did his Books, *ad doctos & eruditos, I ad captum Vulgi*; They Scholastically and Logically, to convince the Adversary; Dioneticall and discoursively, to confirm the Friend; and peradventure somewhat more may be found in this Discourse, then in any of them; as a Child upon Giants shoulders, may see further then the Giant himself. Dr. *Beard* in his Epistle Dedicatory to his Treatise of *Antichrist the Pope of Rome.* —

other

other words, that all sorts of people among many Books, might light upon some, and the Enemy in all places might find one or other to encounter him. I have laboured to write after this Copy.

I shall add no more, (*this Porch may be judged too big for the Fabrick; like the* little *City* Mindas *with a great gate.* Nil nisi vota supersunt!) *only to pray the Lord, That hiding his face from the* abominations of the times, *he would enlighten the minds of his people, and not permit them to be drawn from the* Truth, *by any of* Satan's Stratagems; *but* receiving it in love, *may labour to preserve it* pure, *and promote it in their severall spheres, to the praise of him who hath* deerly *bought them:* Unto whom be glory in the Churches throughout all Ages, world without end. *Amen.*

A Remedy againſt Superſtition:

OR,

PRESERVATIVES againſt Creature-Worſhip.

1 John 5. 21.

My little children, keep your ſelves from Idols.

CHAP. I.

THey are the words of St. *John*, and contain ſome of the laſt, and a chief part of the beſt Advice, which that holy man gave unto the Church of Chriſt. The laſt words of good men are commonly beſt, when proceeding from experience and ar-

dency of affection, they usually make deepest impression, both in Speaker and Hearers: Such are these, (for surely his spiritual were then most quick, when his natural motion was most slow; the stream of Grace ran strongest, when it was to empty it self into the Ocean of Glory. His Love, though alway great, yet the expressions of it were overflowing most (his best Wine was) at last) and so doubtless it was with them; his flames were answered with their sparks: here was a strong reflecting of beams; as they descended, so they ascended. Saint *John* (that *Eagle-eyed* Apostle) foreseeing what we have lived to see and smart for, did most wisely and lovingly, to close his Epistle with this short *Memento*, *My little Children, keep your selves from Idols.* They will hardly be kept from you; every Creature since the fall, is an Idol in possibility; onely let it be your care and wisdom to *keep your selves from* them.

Wherein may be observed, as a preparative to the following discourse, three things, *viz.* The *Counsellor*, the *Counselled*, and the *Counsel* it self.

The *Counsellor* is Saint *John*; a loving, and a beloved Disciple; who writ more of Love (he was a meer compound of sweetest Love) and

and prevailed more by loving expressions, then any of the rest. He did most frequently beat upon this string, as if this made the sweetest Musick and harmony in *Religion*. He begins, and often ends with Love. *Verbis non duris sed admodum blandis utitur, ut eo facilius persuadeat.* He dips his Gospel-pills in sugar, that they may go down the better; using not harsh and rough, but silken and soft words, as well knowing, that the Sun-beams have a greater influence then the boisterous winds; & that meekness softneth those whom severity hardneth; this wedg will break, where that fire will go. Meek persions take most with ingenuous spirits. Man will rather be led then drawn. And certainly, what can be compassed by a Minister of the Gospel from his people this way, is to be essayed no other. Ministers more sturdy then others, some are more tender; there is a difference to be put between an Iron Vessel, and a *Venice* glass, in the cleansing of them. But all gentle means should first be used. Love should be the Fountain of Ministerial performances.

St. *Jerome* reports of him, That when he was old, he was led up into the Pulpit, and there he repeated these words, *Love one another*, and then came down again.

---Yet the tempers of the people must be observed; some are

should delight more in the *Optative*, then in the *Imperative* mood. They must not be a flashing Comet, but an influential Star; nor a storm or a tempest, but a sweetly dropp ng, bedewing Cloud. *My Doctrine* (said *Moses*) *shall drop as the rain, my speech shall distill as the dew, Deut.* 32. 2. *i. e.* in a gentle, winning manner. And indeed, so it did; for like a tender Nurse, he sings to the froward child, reproving *Israels* ingratitude in a song. Ministers should abhor *lying flattery*, because they are Messengers of the Word of *truth*; but withall, they must use perswading *Levity*, because they are Ambassadors of the Gospel of peace.

The *Clients* are described thus: First, *Children*, by adoption unto God the Father, (*Quod Christus natura illi gratia*: that which Christ is by nature, they are by Grace) in and by the filiation of Jesus Christ. Children by profession unto the true Church, and Children by an harmless disposition in themselves, and to one another (which is the Diamond in the Ring of their Graces:) humble and holy, children of *Abraham*, children of Wisdom, children of Light and Grace; Gods walking-pictures, manifesting their high Pedigree to the world, by their heavenly conversation. Thus he playes the Herald,

and

and draws them out in the proper lineaments of their spiritual Embroidery and Original; (they are sprung from the *Antient of Days*, and no Pedigree like that which is fetched from Heaven, to be of the Blood-Royal of Heaven:) And thus he encourageth them by a due commendation, (as *Hierome* counselled *Læta* about the educating of her daughter, *Laudibus excitandum est ingenium*: Her sprouting ingenuity should be watered with quickning praises.) Such they were, and yet endangered by idols Secondly, *My* Children: 1. He was affected with them, as a Father towards his children *Tertullian* saith, *Father* is not only *nomen Potestatis, sed Pietatis*, a word of Power, but Love. And this he so manifesteth, doubtless, that thereby he might gain a filial affection from them to him and his Doctrine, (which he would have them receive, not as curious ears do harmonious sounds, to please for the present; but as Patients do the advices and prescriptions of Physicians, to follow them for the future, as occasion should be given.) It is no small piece of Policy in holy Oratory, to make way for instruction, by giving evidence of affection. That which appears to be spoken, is commonly taken in love. *Non mirum vos diligo quos genui ex Evangelio, quam si suscepissem*

pissem conjugio, said *Ambrose*: I love you no less whom I have begotten in the Gospel, then if I had begotten you in Matrimonial conjunction. The same mind should be in all the Ministers of the Gospel. *Pro officio Sacerdotis, omnes Christianos filiorum Loco diligimus*, saith *Hierome*, *Ep. 9.* We love all Christians as our *Children*; and this we do, by reason of our *Office*, which obligeth us to do it. 2. *They* did carry themselves towards him as *Children*, in love, reverence and honour, not only in respect of his age, but office; and this did become them so to do. *Filio semper honesta & sancta Persona Patris videri debet*, saith the Civil Law; the Person of the *Father* ought to be venerable in the sons eye. When *Alexander* was asked why he did so highly respect *Antipater*? answered, because he was ἀντὶ πατρὸς, instead of a *Father* to him. Such a spiritual relation and affinity have all true Christians to their Ministers; upon which account *Ministers* may expect, and People ought to give them a filial respect. Indeed, *primarily*, they are Gods children, being *born of God*; but *secondarily*, the people are the *Ministers* children, they are the instrumental causes of forming Christ in their hearts. *I have begotten you* (saith St. *Paul* to his *Corinthians*) *to Christ Jesus, through the Gospel,*

Gospel, 1 Cor. 4. 15. They lead men to Christ. Upon this ground it was, that *Paulinus* wtiteth to *Delphinus*, by whom he was baptized and instituted in Christian doctrine, saith to him, *Tu nobis a Domino, & in Domino Pater factus*; you are under, and in God, a Father to me. And *Augustine* speaks to God concerning *Ambrose*, *Ad eum per te ducebar nescius, ut ad te per eum sciens ducerer*, I was led by thee to him unawares, that I might through knowledg be led to thee. *3dly*, My *little* children; setting forth the dearness of his love to them. A term of Diminution it is, but not used out of a domineering, supercilious contempt, but of an affectionate esteem of them. *Clemens* * *Alexandrinus* hath observed, that all little things are most regarded; there is in man a kind of sympathy and care of little things: These must be provided for, who ever shift for themselves. So it was here, *little* they were called in a threefold account, *viz.*

* Τὸ μὲν τοίνην καὶ ἀσθενὲς καὶ ἁπαλὸν ἅπαν, ἅτε δὲ ἀσθέναν ἢ βοηθείας δεόμενον κεκαρισμένον ἐστὶ, καὶ ἡδὺ, καὶ τερπνὸν, *Clem. Alexand. Pædag. lib.* 1. *c.* 5.

First, Because few in number comparatively: For as among the millions in *Rome*, there are but few Senators; so among the swarms

swarms of people in the world, there are but few believers. As that Mould of Earth which turneth into stones, is far greater then that which becomes Metal; and as the weeds are far more then the flowers, so are sinners far more in number, then they that worship God truly. Hence they are called *Jewels*, which are but few to the Lumber; and as Pearls, which are but few to Pibbles; or as Sons of the Blood-Royal are but few to common Subjects. *Rari quippe boni*, as saith the Poet.

Secondly, Little in their own apprehension; having little strength of faith, love, zeal, Ephes. 3. 8. *Unto me* (saith the *great* Apostle) *who am less then the least of all Saints, is this Grace given, &c.* None can think so lowly of them, as they do of themselves*, they are taken up about the thoughts of their sins, how they have provoked God. They mourn under the sense of their Gospel-unkindnesses; it is their cry, *We are more brutish then any*, Prov. 30. The richest Mynes lye lowest, and the goodliest Buildings have the deepest foundations. The more God honours them, the more they humble themselves.

Prorsus Satan est Lutherus, sed vivat & regnat Christus, said that flaming Seraphim of himself.

The

The more Grace they have received, the leſs eſtimate they put upon themſelves, becauſe they now ſee themſelves in greater debt to God. (Every true believer is like a Veſſel caſt into the ſea, the more it *fills*, the lower it *ſinks*.) They rowl themſelves in duſt, becauſe of their own unworthineſs. *Job* 42. 6. The greateſt Saints ſee themſelves the greateſt ſinners. They bluſh at the defects of their Graces, more then others at the exceſs of their ſins. Their *All* is accounted *Nothing*. They *live, yet not they, but Chriſt lives in them*. Like the ſweet Violet, which covers it ſelf with its leaves, they hide their Excellencies under the garments of *Humility*, the onely clothes fit to be worn on the back of *Chriſtianity*.

Thirdly, *Little*, becauſe leaſt of all in the worlds apprehenſion. 1 *Cor.* 4. 13. *We are made as the filth and off-ſcouring of the world.* They ſet them among the *Dogs of the Flock*; not dreaming of the rare Jewels laid up in thoſe earthen Caskets; not imagining what bright Stars are muſled up in the Clouds of their contemptible bodies, what golden Raiments are under their upper Rags; nor what honey is in the Carkaſe. Oh no! Thoſe *precious ſons of Zion, comparable to fine gold*, are eſteemed as *earthen Pitchers*. Theſe Worthies

thies *of whom the world is not worthy*, are cast out of the world as by an *Ostracism*. Howbeit, as Stars, though we see them sometime in a puddle, though they reflect there, yet their scituation is in Heaven; so Gods children, his *little ones*, though in a low condition here, yet they are fixt in the Region of Happiness; they will not change condition with the greatest earthly Monarchs.

Such and no other are the parties to whom the Apostle gives this Counsel; and can any blame his *Care* for them, or their *Love* to him?

The *Counsel* it self (chiefly aimed at in this Discourse) is either *expressed*, that they should *keep themselves from Idols*, and so it implieth all the *Preservatives* against *Creature-worship* and *Superstition*: Or implied, That they should keep close to the spiritual Worship and Service of the true God, both for Ground, Rule, End and Manner of performance, without *addition* or *diminution*. And all this is freely done, to leave an unparallel'd pattern to posterity. Such *Counsellors*, such *Clients*, and such *Counsel*, are very rare and precious; therefore the more to be esteemed, and with love and attention to be received.

I shall begin with the first part of the *Counsel*

sel, purposing to touch the latter in the Conclusion. The sum of what the words read unto us, will run it self into One Proposition, which shall be the foundation of the intended Building, *Viz.*

CHAP. II.

In which the Doctrine is propounded, and confirmed by Argument.

Doct. *IT is some of the best Counsel any one can give to his best Friends, to keep themselves from Idols.*

A Point most exactly calculated for the Meridian of the Children of God, such as name the Name of Christ, and resolve to depart from iniquity. It is the plain sense of the Text, laid forth (without wracking and torturing) in its own native fulness and beauty. Consider the grounds of it, and they will appear good and cogent.

First, Because man by nature is most prone to make *Idols*, and then commit Idolatry with them. Ever since he turned from God at first, he is led most by sense, and is

ready to idolize every Creature. It is evident in little Children, who love Babies, especially if they be finely clothed, and having set them up in some eminent place, bear them I know not what respect. As *Babies* are childrens *Idols*, so *Idols* are mens *Babies*. Hence it is that *Idolatry* is reckoned to be a work of the flesh, *Gal.* 5. 20. It's as natural as any other sin. We may see it presented as in a glass, in the people of the *Jews*, who though trained and instructed by God about his Worship, yet upon all temptations they would be running upon *Idolatry*. *Make us Gods*, say they, *that may go before us, such as we may see* Hence likewise among the Heathens (who are most absurd in this practice, *Rom.* 1.) do we find your *Idols*; at *Rome* a Temple called *πανθεῖον*, wherein they would have all sorts of Gods, Pictures, Crucifixes, and goodly Altars among your Papists; and with men of corrupt and carnal minds amongst our selves. They will have somewhat before their eyes to direct their worship and service unto. A sensible devotion is most pleasing. Great is the propensity of man to this sin. It's onely from supernatural Grace that any are kept from it.

Secondly, Because of the Variety of *Idols*, which have been, or may be, and the subtil-

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ty of *Idolaters*, they swarm every where like Flyes in an hot *May*, and are wondrous cunning. They never *pretend* what they *intend*; much haste they never love, but to steal on by degrees. Though the Devil in some Ages of the Church be a *red Dragon*, yet he is alwayes an *old Serpent*. *While men sleep, the envious man soweth his tares.* So these do slily beguile mens judgments with plausible distinctions, (which are the *paint* wherewith they beautifie their deformed opinions, knowing without them, and in their own native complexion, they have not beauty enough to winne upon any) and to draw away the affections of ungrounded people, under the specious shew and fair pretext of more *Devotion*. What? they worship Creatures, they bow to Images, Crucifixes, Altars, lifeless stocks and stones? No, not they; they have been better taught; onely they worship God in, at, and by them. 2 *King.* 17. 41----*They feared the Lord, and served their graven Images.*

Thirdly, Because Satan is most busie, vigilant and studious to draw men to *Idols*, and nourish them in *idolatry*; it is that he loves, for they tend to his honour. *Jude* ver. 9. We read how he contended about the body of *Moses*, and was it not to draw the people to

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idolatry? That which he could not do by him when he was *living*, he will go about to effect by his body when he was *dead*; but *Michael* withstood him, and buried his body where no man knew, *ad εἰδωλομανίας προφυλαξιν*, for the abolishing of *idolatry*; as a judicious and excellent Expositor upon that Scripture well glosseth: The Devil is content that people should be *Religious*, so they will take it after his way. There is no false Worship, either directly, or by consequence, but tends to his honour: Therefore *idol-feasts* are called the *Table of devils*, 1 Cor. 10. 31. Now it is worth the observing, if I mistake not, That those *Sacrifices* were offered to the true God, but in an unbecoming manner, and are therefore the *sacrifices of Devils*. Then God is left, when his word is left, and the Devil hath that honour which is due to God.

Fourthly, Because an *Idolater* goeth no further then a Beast. Jer. 10.8. *They are altogether brutish, the stock is a Doctrine of Vanity.* Either he goeth no further then sense guideth him, which a beast doth; or no further then corrupt Reason will go with him, which an *Heathen* may do; yea, many of them have gone further, spoken, and done more reasonably then many Christian *Idolators.*

tors. *Numa* and other Heathen would have no Images to worship their gods by, thinking it unbeseeming their greatness. *Plato* sometime reproved the ruder sort of men in his time, for the contrivance of Pictures and Images to put them in mind of the Θεοί, or Angelical Beings, and exhorted them to look into their own souls, which are the fairest Images, not onely of the lower *Divine* natures, but of the Deity it self.

Fifthly, Because it is a sin of all other the most displeasing unto God. In *Jer.*44 4. it is called that *abominable thing*; a sin with an accent, that carrieth damnation in the front, 1 *Cor.*6.9. It rifles Gods Cabinet, and steals away his precious Jewel, his glory and honour, as much as lyeth in man to do it; and is ever followed with full Vials of fiercest wrath. Trace it in the Commonweal of the Jews; they use to say to this day, that there is no punishment befalls them, in which there is not an ounce of *Aarons* Golden Calf. Read *Exod.*32.28. *Judg.*3.7,8. 1 *Kings* 11. 11. *Psal.*106. 19. View it in the history of all ages, and see if ever it set footing in any Kingdom, but presently it was followed with division, misery, ruin. Psal. 16.4. *Their sorrows shall be multiplied that hasten after another God.* How often is *Jeroboam* branded for his

his Golden Calves, whereby he *made Israel to sin*? 2 Kings 13.11,14,24. 15. 9,24. The Greek Church defended the worshipping of Images vehemently, and established it in the second Council of *Nice*, not long before the *Turk* took *Nice*, and made it the seat of his Empire, in opposition to *Constantinople*, which at length he took also, and brought in *Mahometanism*, that foul impiety, which quickly overspread the whole East and South, like as Popish Idolatry did the West and North; and this iniquity will be their ruin. *Babylon* the great is fallen, is fallen: She is fallen culpably, and therefore shall fall penally: Why, what is the fault? *She is become the habitation of Devils*, i. e. of Idols. *Rev.* 9.20. They are joyned together. It is good and seasonable Counsel then, as can be tendred, to prevent or free men from the danger of *Idols*, and from the practice of *Idolatry*. It is to Antidote against this Poyson, this brief Discourse is intended.

CHAP.

CHAP. III.

In which the principal particulars to be handled, are propoſed, and in part proſecuted.

THe method which I conceive taketh in the moſt uſual things to be treated of, will be to enquire,

Firſt, Who have written for, or againſt Creature-worſhip.

Secondly, What honour is due from an Inferior to a Superior.

Thirdly, What is an Idol, and how many wayes Idolatry hath been, and may be committed.

Fourthly, Wherein the Patrons of *Creature-worſhip* do paſs their bounds, in their tenents, diſtinctions, practice.

Fifthly. What Remedies may be preſcribed and uſed againſt the danger of *Idols* and *idolatry*.

This is the Compaſs I intend to run in purſuit of the point.

SECT. I.

Wherein the first particular is demonstrated, pointing out the Labourers in the Work, pro & con.

First, I will point out unto you some of the Labourers in this part of the Vinyard, who have been for it, and who against this *Creature-worship*; thereby to tell you whence I gathered the Flowers I bring unto you, as also where you may read more for further satisfaction.

For it, divers great Wits have uncomfortably, and to the great hurt of the Christian world, laboured, either by their Authority *commanding*, or by their Tongues *preaching*, or by their Pens *pleading* for, and defending, or at least by their Practice *justifying*, and so communicating to posterity the *Worship of Creatures*, in laying grounds, or bringing something towards the building of this *Babel*; not onely *Julian* the *Apostata*, the *Collyridians* of old, *Symmachus*, &c. the great *Origen* in some private tenents of his own; but all, and especially the latter *Romanists*, *Aquinas part.* 3. *q.* 25. *art.* 3. *Bellarmine Tom.* 1. *de Relig. Imaginum & Sanct. Cultu. Tom.* 3. *de*

Sacra-

Sacrament. Eucharist. Greg. de Valent. lib. 2. c. 7. de Idolat. Biel. Suarez, Gab. Vasquez, Bernardinus, Costerus, and the rest in all their *Marial-Rosaries* and *Coronaries*. *Durand* and *Bonaventure* in their Scholastical Discourses, have adventured even to shipwrack their Abilities and Conscience, to advance Nature with Grace, and to raise the *Creature* unto some equality with *God*, in a participation of his Honour. It must be a bad Cause indeed, which will have no Abettors. No Opinion is so monstrous, but if it hath had a Mother, it will get a Nurse, yea more then a good many.

Against it, more have laboured, with more comfort and success, as great in humane Wit and Learning, but in Divine Gifts and Graces far greater; *Athanasius, Epiphanius, Augustine* in many of his Books, and *Chrysostome* in divers of his Homilies, *Ambrose Epist.* 11. *Contr. Symmachum*, with others of the Ancients, who have appeared as armed Champions for God and his Truth: Of latter Divines, *Luther, Melancthon, Chemnitius* in his *Examen, Calvin, Beza, Musculus, Chamier* in a most full, learned, and elaborate Discourse against the substance of all that hath been ever writ for it. And among our, especially *Reynolds lib. de Idolat. Rom. Eccles.*

clesi. Fulk in Testament Rhem. Perkins on this very Scripture. Bishop *Davenant* in his exact Determinations; all which, like the silk-worm, willingly died in this perswasion, when their web was ended, and are now comfortably entombed in their own endeavours; and as the Crown of all, that Scholar K. *James* a, of famous memory, who doth strenuously vindicate Gods honour, beat down *Creature-worship*, and prove the Church of *Rome* idolatrous, not once. Thus the Lord in his wisdom hath so ordered it, that there should be not onely *Schisms*, but *Heresies*, to exercise the gifts and graces of his people, by which means they appear more eminent and conspicuous: These *Jewels* had never been so Orient, but for opposers, who were their foyle. We see black shades set forth brighter colours; so do the rottenness of filthiness of wicked and ungodly men, serve to commend the grace and beauty which God

a *His Golden Pen hath given such a blow to the Beast of* Rome, *that he will never be able to stand upon his four legs again: He hath shot out of his Royal Bow such keen Arrows, taken out of the quiver of Gods Book, which will hang in the sides of that Scarlet Whore, and make her lame so long as she lives.* So *Bolton* in his *walking with God*, p. 15.

God hath given, and by their means are drawn forth and exposed to the view of the world, in vindication of his truth. *Veritas impugnata magis elucet.* Bernard.

SECT. 2.

In which is contained the ground of the Discourse, by opening the second particular, viz. What honour is due from an Inferior to a Superior.

Secondly, This premised, I shall lay down some grounds wheron to raise and rest the following Discourse, by shewing, *What honour is due from an inferior to a superior.*

On all sides it is granted, that Worship is an honour from an inferior to a superior; and that some honour is due, not as a courtisie, but as a debt. The question is, What for kind and degree? To which I answer, That worship or honour doubtless is due and regular, which is proportioned to the worth, dignity and excellency of the thing to which it is given; this being the ground and motive to that: *Honorabile existimatur quicquid est præstantius & pro dignitate honorandum: Chamier.* That is thought honourable which is more excellent, and to be honoured according

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ding to its worth and dignity. *Honor debetur proportionatus excellentiæ rei*, saith *Rivet*. Due honour or worship must be proportioned to the excellency of the person or thing to which it is given. *Cultus est obsequium alicui præstitum juxta ejus excellentiam* b: Worship is performed to any one, according to his excellency and worth. Here then a distinction is needful, as of Honour and Worship, so of Dignity and Excellency. *First*, Honour or Worship is threefold: The first is styled an Honour or Worship of *Civil subjection*, due to Magistrates from the Subject, (which Christianity doth not destroy, but strengthen; Lust onely is an enemy to Magistratical Dominion.) To Ministers from their People; they are *spiritual Fathers*, 1 Cor. 4. 14. and to Parents from their Children, as it is established and required both in Divine and humane Laws; the ground of this is an Excellency in Superiors, by participation in the first cause, not onely in his Image as holy, good and wise, but in Power and Authority to govern their inferiors. The second is an honour of *moral reverence*, due to Angels and Saints, living or departed; it is one for kind, though differing in degrees and circum-

b *Synopf. purioris Theolog. Disp.* 19.

cumstances. *Illos tanto Devotius quanto securius post incerta omnia superata*; as *Austine Contr. Manich. Sanctos eo coli dilectionis cultu & societatis, quo & in hac vita coluntur sancti homines Dei*: ibid. i.e. The Saints departed are to be honoured with that honour of love and society, wherewith the holy men of God are honoured here in this life, their absence considered; and then the honour is of *reverent estimation*, of hearty affection, of commemoration and praise in their behalf, who are victorious, and in part triumphant: And of *imitation*: He honours a Saint, that lives Saint-like; and Saints we must be on earth, or no Saints in Heaven. *Unicuique habeatur honor pro mensura gratiæ.* Let every one have honour according to the measure of Grace (or Glory) received. We give and teach to be given all due honour to the Saints living: We conclude c *Si quis sanctorum memorias contemnendas putavent, anathema sit*: i.e. Let him be accursed that thinks the memory of holy men to be defaced or contemned; and do detest with *Irenæus*, those *qui Martyres sperunt, & Vituperant eos qui propter Domini Confessionem occiduntur*; Who despise Martyrs, and dispraise them who are slain for the Cause

c *Rivet ex Concil. Gangrens.*

Cause of Christ. But withall we add, That it is a mockery, a foolish vanity, and mark of Hypocrisie *e*, to praise and admire the Saints departed from us, while we despise and abuse those Saints who tread in the same steps, but are living and present with us, because their life is a more fresh and real reproof of our disobedience. But *vetus est hic morbus* (saith *Salvian*) *quo mortui sancti coluntur, vivi contemnuntur*: i. e. It is an old and ordinary rule, God's people live *hated* and die *Sainted*. We honour the *living Saints* of God, while Papists with the rest of the world pursue them with deadly hatred, persecute, imprison, and burn them; We honour the *Saints departed* with all due reverence (as before) when Papists very much dishonour them, as in many of their Decrees and Acts it doth appear. As first, while they forbid Men to read the history of their life truly set down in Scripture, and bring instead thereof, old Wives Fables, and Tales of *Christopher*, *Margeret* and *George* (rather types of Vertues, then real persons) all which are too too pleasing to carnal ears. 2. While they place them in Purgatory after death, to undergo torments, (they know not what, nor care not how long)

e Matt. 23.29. & 30.

long) not differing from the pains of Hell, but in continuance, and pray for them. *Injuriam facit Martyri, qui orat pro Martyre.* He wrongs a Martyr, that prayeth for a Martyr, as *Auguſtine* ſpeaketh. 3. While they reſerve them unburied, and carry about real or counterfeit parts and pieces, for their reliques, to be adored. *Decem millia talium rerum Romæ ſunt.* As *Laurentius Valla* relateth, there are Ten thouſand ſuch things at *Rome.*

They have the Virgins hair in quantity more then is beſeeming to attribute to any one perſon; the incorruptible Finger of *John the Baptiſt*, the teeth of *Apollonia*, the body of St. *Dioniſe* compleat, alledged to be both in *France* and *Germany*. They ſay the Virgin *Maryes* Milk hath continued Sixteen hundred years, and never was ſowr: With many ſuch Abſurdities, which to mention are too numerous.

4. While they dig up their dead bodies again, in whole, or in part, (as ſometime it was done here in *England*, even in our famous Nurſeries, the moſt punctual Commemorators of their departed Benefactors, and careful preſervers of that ſleeping duſt) either to burn or adore them, as the *Turks* once dealt with the bones of *Scanderbeg*; and as the dead

body of *John Wickliff*, fifty one years after it was buried (by the Command of Pope *Martyn* the fifth, and the Council of *Sene*) was digged up, and burned; not to name others uſed after the ſame rate in Q. *Maryes* dayes. This is *honor contumelioſus*, ſaith *Poſſevin*. Therefore let no Papiſt hereafter upbraid us *Catholiques* with want of honour and reverence to the Saints departed; we honour them with all due reverence, while they exceedingly diſhonour them, as one day I doubt not, it will be determined.

Pope *Stephanus ſixtus* took up *Formoſus* (his Predeceſſor's) dead body, chopt off his fingers, and cut off his head, and threw out the naked Carkaſs into *Tyber*. Sowere the bodies of *Phagius*, *Bucer*, and others abuſed in qu. *Maryes* dayes, by the Delegates of Cardinal *Pool*. It paſſeth for the expreſſion of mad men, to beat the air; and it is little better to beat the earth, to fight as they did againſt duſt and aſhes, bodies of men long before buried. Except they thought by this ſimilitude of burning dead bodies, to work in ſilly people a belief of Purgatory-fire, tormenting ſouls deceaſed. *Fuller* in his Sermon of Reformation, *pag.* 18.

The third kind of Honour we read of, is the Honour and Worſhip of *holy Religion*, due

due to him alone who is the Author and Principle of our being and blessedness; the expression whereof is twofold. *First*, By an inward act, either of the *Understanding*, whereby we apprehend and acknowledg the worth and excellency of him so honoured; or of the *Will*, whereby as inferiors, we submit our selves to testifie our observance to the party, whose dignity or worth, we rightly, though weakly apprehend. *Secondly*, By some outward gestures of the Body, whereby we signifie and shew both the former; as by uncovering the head, bowing the knee, prostrating the body, or the like Which outward acts of the body are not simply in and of themselves religious honour, but as they are intended and ordered, may be either Civil or Religious. If performed to *Magistrates*, it is *Political* honour, a sign of Civil subjection: If to *Saints* or *Angels*, it is *moral* honour, and a sign of dutiful love, and reverent observance: If they be tendered to and for God in his House and Worship, then they denote *Theological* honour, and religious worship: To do any of these to, or before Images, Altars, Crucifixes, or other Ornaments and necessary Implements in the Church, either for themselves, or with relation to some other thing represented, and

whereof men are said to be minded by that which is seen, is not the honour of *Civil subjection*, nor the honour of *moral reverence*, there being no foundation nor ground in them proportioned to receive, nor consequently to build either of these upon; and therefore it must needs be a branch of *Religious* Worship: Now whether any such worship be commanded; whether the Lord hath limited his honour to any thing or place under the New-Testament, that he will accept it as so done, we shall come after to examine. Here we have too far digrest.

Secondly, We come to distinguish of *Dignity or Excellency* in persons and things, according to which all lawful honour and worship must be proportioned. The *Jesuits* do part it thus, into *Divinam*, *Humanam & Mediam*. To *Divine* Excellency they ascribe as due λατρεία, the highest for kind; yet *Aquinas* ascribes it to the Image of Christ, and to the *Cross*, which *Bellarmine* seems unwilling of, especially in popular Sermons; and *Suarez* doth gently censure him for it, as not having read the Councils and Decrees against it. To *Humane* Excellency they ascribe as due the honour or wor-

Bel. Lib. 1. de Beat. Sanct. c. 12.

worship of δουλεία, which either differs not from the other at all, or but in some degrees; so they commit a gross absurdity, in giving to *finite* Excellency an *infinite* honour; even that which is one and the same for kind, with that which by them is acknowledged to be infinite. Neither doth the distinction of *Vasquez* free them, between religious honour *absolute* and *relative*, *terminative* and *representative*, except they will make mens fancies the rule of Gods worship.

λατρεία and δουλεία are not distinguished, as they know who are acquainted with the Scripture-language. In *Luke* 16. 13. the service of God, and the service of an Idol, are both called δουλεία. οὐ δύναται θεῷ δουλεύειν καὶ Μαμμωνᾷ. In like manner worship done to the Gentile Gods, is called δουλεία, *Gal.* 4. 8. in these words, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς: *To serve them which indeed are no gods.* And that the generality of the word λατρεία is extended both to the service of God & man, none can be ignorant of, who is acquainted with the Greek Language. Λατρις is *servus*, whence λατρεύω.

To that which they place between these two, they ascribe a new-invented honour, which they call ὑπερδουλεία; for new Opinions cannot be defended by old words: And this they give to the humane nature of Christ,

Christ (separating the Humanity from the Deity in adoration) and to his blessed Mother-Virgin-*Mary*; but this distinction hath no footing in Scripture, nor ancient Writers, so far as my observation hath reached, and therefore I pass it by; rather chusing to follow those who distinguish it into, (*First*) an *increated* Excellency, which is in God onely, to whom all *Divine*, *Religious* Worship is due, by and for himself; it must be given onely to him, and as he hath appointed; neither can it be applyed to any other, with nice distinctions of *absolute* and *relative*, of *terminative* and *representative* honour, while it is every way *Religious* and *Divine*. Divers acceptions of one and the same thing, cannot change the nature of it, whether it be *absolute* or *relative*, *terminative* or *representative*; by the Image to God, or from God to the Image, *primarily* or *secondarily*, *directly* or by *accident* and consequence (fig-leaves under which our Adversaries would hide themselves from the approaching light) it is not much material, when all the while it is Sacred and *Divine* honour, proper to *increated* Excellency. *Secondly*, A *Created* Excellency, which is in Angels and Men, unto whom a proportioned honour is due, with reference to their natures, places and offices they hold;

hold; call it Love, Reverence, or Civil honour (not in degree onely, but in kind, differing from Religious Worship, and flowing from it, as commanded by it) or what else may be thought more fit, so it be not *Religious* and *Divine*; if by δουλεία and ὑπερδουλεία, our Adversaries mean no more, if they gave no more in practice to the Saints living or departed, but an honour proportioned to a created Excellence, the Controversie were altered, and soon ended.

CHAP. IV.

Which contains the Conclusions (drawn from the former distinctions) asserting a full Answer to the second Question, viz. What honour is due from Inferiors to Superiors.

THese distinctions premised, we come now to conclude,

First, That some kind of honour is due to *Creatures*, provided it be *finite* and *communicable*, proportionable to that communicated Excellency which God the first Cause, hath

hath bestowed upon them, by Nature, Office, Grace or Glory. Passing these bounds, it is turned to *Idolatry*. Distinctions against plain Text, will yeild a poor succour. Honour is due to the *Saints* living, the honour of love and reverence, the honour of defence and maintenance, the honour of praise and imitation. *Such honour have all the Saints.* And the like honour is due to them departed, because they still live unto God, differing onely in degrees, not in kind. No man may attempt to worship them *living*, as may be exemplified out of Scripture *e*; and so no man ought to do it to them departed; remembring that of St. *Austine, Colimus Martyres eo cultu dilectionis & societatis, quo in hac vita coluntur homines sancti.* And this is civil or officious honour; not as if they were *present*, by kneeling, bowing the body, or by salutations, directed to them, or to their dumb, and deaf, and blind Images; nor as if they were *indigent*, by Tapers, Bread, Wine and Clothes, *&c.* nor as if they could hear or relieve us, by praying unto them; nor as if our *service* would be the more *acceptable*, *presented* to God by, at, or before them,

e By the Example of *Cornelius*, *Acts* 10. 25, 26. and of St. *John*, *Revel.* 22. 8, 9.

them, there being no such promise or precept to rest our belief upon. But we are to honour them as *absent* and *glorious*, by love, praise, and imitation of their holy life, patience, humility, self-denial, bounty, &c. *Honorandi sunt propter imitationem, non adorandi propter Religionem*: They are to be honored for imitation, not adored for Religion: As *Austine* speaketh, *Religionem nobis esse non debere cultum hominum mortuorum neque Angelorum*: i. e. We may not count it any part of our Religion to worship dead men, no nor Angels. But for the opinion of the *Fathers* touching *Creature-worship*, I have allotted another place in this Discourse. Images, Crucifixes, Altars you may not worship: What *Excellency* hath God imparted unto them to that end? Is it in the matter, or form, or in the art and skill of the Workman? Papists themselves will answer, *No*; but onely in regard of *representation* and *signification*. Stay then, and consider, *First*, The *Deity* may not be represented, that is an injury, no honour. *Secondly*, And for the Images of *Saints*, where is there any such order to warrant this *representative* honour? *Nulla imago ejus coli debet*,

Aug. de verit. Relig. Athanas. ser. 3. contr. Arrian.

bet, nisi illa quæ hoc est, quod ipse. Christ is onely that Image of God which ought to be worshipped by us. Neither is there any warrant in Scripture to convey Divine and Religious Worship to the true God, at, by, or before Images, Crucifixes, Altars. *Non vult Deus in Lapidibus coli, nec gloriam alteri dare,* saith *Ambrose, Ep.* 31. God will not be worshipped in stones, nor give his glory to any other. So we say, God will not be worship't, for ought we know, at, in, by, or under Names and Syllables, Images, Crucifixes, Tables or Altars; he hath not now so limited his Worship, nor left any promise of acceptance; it must be a vain Ceremony, or Will-worship.

Not to contend with that assertion, which is by many taken for granted, *viz.* That to worship Christ by some lowly reverence, or bowing of the body at the mention of his Name, is not to worship the bare Name or Syllables, as Papists *f* and some ignorant people conceive it to be, and practice it; but to account of the Name as a *memorative signal*, to mind us of the person, and of that honour due to him as *God-man*, unto whom all our Worship must first be directed, and by

f *Vox Jesus vel audita vel visa*, is worshipped by them.

by him to the *Trinity*: We will wish him heart, hand, head, knee, all, that gave all himself for our *Redemption*. Let no devout soul hear or read any of those sacred and glorious persons mentioned, without some expression of honour. But still assert, That to *idolize* any of the Names or Persons, is no honour. And for the thing it self, this I conceive, *First*, That there was greater need and use of the outward expression of honour and reverence to that Name *Jesus*, when first ordained, then now among us: Pagans and Jews did deride and scorn it,

The same grounds and ends of this, as of the Cross in Baptism; the use of which, in this way, *Bellarmine* findes not before *Chrysostome*, *Bellarmine lib.* 2. *de Ithing. Sanct. cap.* 29. The *Centuriists* say, This use of the Cross after Baptism, was brought into the Church first by *Tertullian*, *Cent.* 3. *c.* 10. *p.* 240. and most practised in the Church about four hundred years after Christ, *Cent.* 4. *c.* 6.

therefore Christians thought themselves bound to honour it so much the more. But now there is greater danger of Popish *Superstition*, in abusive *idolizing* it, then of prophane *Paganism*, in contemning or *deriding*

g Superstitious use can marr the very Institutions of God himself; how much more the most wise and well-grounded devices of men. Bishop *Hall, lib. 7. Contempl.* on *Hezekiah's* taking away the brazen Serpent. *Whatsoever is taken up at the injunction of men, and is not of Gods own prescribing, when it is drawn to Superstition, comes under the case of the brazen Serpent: i. e.* it ought to be removed: Bish. *Andr. serm. on Philip.* 2. 10.

ding it *g*. A sufficient motive to dissuade from it. There is not now such necessary and just occasion of using this external gesture, as was in those former times. It was not used of necessity then, much less now.

Secondly, That this hath been, and is by Papists and ignorant people, much abused to this day, and hardly to be prevented; they stoop at the sound, and make an Idol of the Letters, adoring and worshipping the very Name, when they hear or see it. The Soldiers *bowed* the knee to Christ, but they *mockt and crucified* him: *Papists* reverence him thus, as if they were all *Jesuits*, all for *Jesus*; but they rob him of his honour and offices; yea, the Name *Christian* among the *Italians*, is a word of reproach, implying as much as Ideot or Fool. And how *they* live among us who do most *abuse* this Name, instead of *honouring*

mouring Christ, I spare to speak. *Thirdly*, It is no duty of the Text *h*, if we may believe the joint consent of all Interpreters, ancient and modern. The words are ἐν τῷ ὀνόματι, *in the Name of Jesus* (not *at the Name of Jesus*) every knee shall bow. (1.) Every creature shall be subject to Christs Power and Dominion. By Name, there, of *Jesus*, is meant *Dominatio & Potestas*, Domination and Power, and *Genuflexionis vocabulo exprimitur subjectio*: By *bowing* is expressed and meant subjection to that Dominion and Power. So Bishop *Babington* on the Lords Prayer. And *Origen* in *Rom.* 14. saith, These words are not to be taken *carnally*, as though things in heaven, as the Sun, Moon, Angels, *&c.* had knees, or tongues; but to *bow the knee*, signifieth, that all things shall be subject and obedient to the service of God: To this effect he. Certain it is, God no where limits his honour and worship to the sight or mention of his Name JESUS. If any Divine Authority be the ground of such a practice or injunction for so doing, the declaring thereof to the world would produce great satisfaction to those who yet are altogether ignorant of it.

h *Philip.* 2 10. *Origen Comment. in 4. c. ad Rom. Calv. Zanch. Estius Perkins.*

Fourth-

Fourthly, We say, That due and reverence may be given to Christ and every person in the *Trinity*, by an inward act of the mind and heart, without any such outward Ceremony; Contempt of lawful Authority set aside and avoided. They are not to be blamed who (though they love Christ unfeignedly, and honour him, I dare say, heartily, with the highest honour) cannot subscribe the practice of expression in that kind. We do not bind any of necessity to use this reverence to the *Name of Jesus*, as the Papists do, who think that Christ cannot be otherwayes honoured; neither do we judg and condemn those that do use it, being free from Superstition, grounded in knowledg, and careful to give no offence by their so doing. This in effect what is of old written by good Authors *, Printed again and again with allowance, touching the honour required and given to the *Name of Jesus*. And to conclude it with the words of a Foreign Divine *, That it was not used in the old Church: therefore *si ut ritus indifferens præstetur externa reverentia, nemo improbat, si ut*

* *Fulk in Test. Rhem. Willet. Synop. Contr. p. 475.*

* *Farr. Comment. in Epist. ad Rom. c. 14. v. 11.*

ſi ut cultus præceptus, ſuperſtitio eſt reprehenſibilis. Let men reverence him inwardly, as well as outwardly, (what will it availa man to bow to his Name in the Church, and to ſwear by his Name out of the Church; to honour him with bowing, and to crucifie him with ſinning.) Let them do it to one Name as well as to another; or rather to the Natures and Perſon, in private eſpecially: Let them do what they do in this kind, not of *Conſtraint*, or Cuſtomary *Superſtition*, but out of devout *affection*, apprehending his worth and excellency, as if they ſaw him preſent, with hearts and eyes lift up to heaven; elſe it were far better forborn then uſed.

Again, To worſhip Chriſt before, at, or towards the *Lords Table*, where the Sacrifice Commemorative and Euchariſtical, of prayer and praiſe in memory of Chriſt, is offered, is not directly to worſhip the *Table*, yet it is many wayes dangerous and doubtful. For, (*ſi ſt*) It is not *honor imperatus*; We have no Divine order for it; the Scriptures enjoyn no ſuch thing: None ſpeak *Imperativè* for it. Whether it be made a ſubſtantial part, or but a circumſtance to Divine Worſhip and Honour, it is Will-worſhip. *Who requires theſe things at your hands?* To worſhip

worship in *the Beauties of holiness*, is under precept: *Venite, adoremus*; but to worship towards an Image, the Lords Table, or a Crucifix, is not required, that I could ever see or read. The Lord hath not now limited his Worship, as under the Law, to places or things. *Jerusalem* was the place where men ought to worship towards the *Temple*, the *Mercy-seat*, and the *Altar*: But Joh. 4. 21. *The hour cometh, and now is, that men must worship neither in this mountain, nor yet at Jerusalem*, towards the Temple or Altar, (types of good things to come, and already come) *but true worshippers must worship him in spirit and in truth*, towards the true and onely *Evangelical Altar* JESUS CHRIST; *I will that men pray every where, lifting up holy hands, without wrath and doubting*, 1 Tim. 2. 8. *Secondly*, It is *honor indebitus*, which necessarily follows on the former: That honour which Papists, and such like, give the *Table*, is not due and regular: 1. Because there is no precept nor promise: No precept that it shall be given; no promise that it shall be accepted, because at, by, or towards the *Table* offered. 2. Because there is no excellency communicated to the *Table* meriting it, neither any just proportion between such honour and the *Table*, as there should be

be between all due honour, and the thing to or towards which it is given; not in the matter, not in the form, not in the representation, nor in the consecrated Elements contained thereon; therefore no way due, whether to it, or towards it.

Thirdly, It is new and invented by men, without any binding pattern for practice, in the Old or New Testament, from any Prophet or Apostle to plead for it. They bowed to Angels and to men, great or good, often; but to dumb and lifeless stocks or stones, never. True it is, some of the Primitive Christians did of themselves raise a practice of bowing and praying towards the East: *Damascene* giveth divers reasons for it, but at last concludes it to be ἄγραφος παράδοσις, an *unwritten Tradition*; which might occasionally give rise unto this other, of bowing towards the East end of the Church, (a custome still retained in some places) but it cannot be proved from Scripture, and is justly enough concluded a Superstitious innovation, a vain opinion.

Fourthly, It may prove as hurtful to our ignorant people, as it hath proved to the Papists who began with worshipping at, or towards Images, Altars, Crucifixes, but are fallen to

down-right adoration: So among us it hath been, and may be, while some do it *versus Altare*, towards the Altar; others do it *Altari*, to the Altar, (as some would have the *Table* called;) while some distinguish of honour to the Table, as memorative and representative; others fall directly to adoration terminative; being unable to apprehend such notions, so as to wade through, and apply astruse distinctions. What hurt Scholastical quirks and nicities, especially in this practical part of *Idolatry*, have done, how many thousand souls they have ruined, Papists themselves do tell us in their frequent Complaints.

Fifthly, Those which are so earnest to turn *Tables* into *Altars*, onely changing the Name, may be justly suspected willing to change the thing. We have now no Sacrifice (Christ our Passover was once sacrificed, and sufficient for us) but metaphorical and improper, in the Eucharist, and in those Evangelical Sacrifices of Prayer and Praise. Altars we have none in our Churches (Christ is our Evangelical Altar.) St. *Paul* calls it the *Lords Table*, where we receive the Sacrament of the body and blood of Christ. And accordingly *Austin* calls *Mensam Domini*. Aug. Ep. 59. An Altar it hath been, and may

may be called metaphorically and improperly, as the *Sacrifice* is; about the name or placing it also, there needs no strife: it is well as it is. What honour is due unto it, according to any Dignity or Excellency imparted, by order, or by accident, as an instrument consecrate to such a service, I cannot determine so as to satisfie all persons; bowing to it, I conceive is unlawful, and worshipping towards it is full of doubt and danger; sufficient respect may be given it else: The safest way is to forbear. I advise none to it, but altogether from it.

Lastly, Some honor is due unto the Sacraments, as unto the Word, to Ministers, Christs *Deputies*; but to bow unto them by way of adoration, is *Idolatry*; an honour beyond the worth and dignity of them. Reverence the Lord in *his Sanctuary*; reverence his Servants, his Word and Sacraments, equal they are in excellency, and so should be in honour: To idolize one, and slight the other; to give all to one, and little or none to another, is unreasonable service. *Keep your selves from Idols*, not onely from *Idolatry*. *Abstain from all appearance of evil.* Do nothing that is doubtful or scandalous. *Julian* laid it to the charge of the Christians in his time, That they did worship dead men for gods.

Quia apud monumenta & Sepulchra Martyrum prostrati, Deum invocarent : i. e. Because they called upon God, humbling themselves among the Monuments and Sepulchers of the Martyrs: May not others as justly lay the same to our charge, if we kneel to the Sacrament, or bow unto, or towards the *Lords Table?* I speak not this with a purpose to quarrel with any, but leave it to further consideration and search. *Obedience* active or passive, is due to the powers, the first branch of honour belonging to the creature. We should not be rash in doing or denying what lawful authority perswades or enjoyns; praying God to direct, and resolving to subscribe their dictates, in all things not repugnant to his Word, nor derogating from his Honour. And so I come in the second place,

Secondly, From the former grounds to conclude, That all Religious Honour, and Divine Worship, is so properly due, and to be given to God, that it cannot be communicated to any creature, unless the Divine Properties be communicated also. To an Infinite Excellency, a proportioned measure of incommunicable Honour: Religion being *cultus divinus quo se anima unit Deo.* The Divine Excellency being infinite, doth infinitely

nitely transcend all created Excellency, and will not admit of any partners in honour. That which is due unto God, doth differ from that given to the creature, not onely in degree, but in kind. Therefore *Suarez* and *Vasquez* conclude δουλεία and ὑπερδουλεία, no religious acts, but differing *toto genere* from λατρεία. And so (as the incomparable *Reynolds* observes) λατρεία *deo relicta Oratione, re vero oblata*: In words they leave all religious worship to God alone, but in deeds they take it away. Indeed, there is but one kind of Religious Worship, expresst by divers terms promiscuously applyed in Scripture, so as the sense must be gathered from the Circumstances, when the words do import Religious adoration, & when Civil worship, somtimes applyed to *men living*, but never to the *Saints departed*, much less to Images, Reliques, Altars, Sacrament, *&c.* But for the most part they are spoken of Religious Worship due to God alone, which may not be imparted to any other upon any terms. Neither may we tender his own, as we please, at, before, or towards this, or that, but according as he hath

כבד
צבר
תשתחוה
προσκυνῆν λατρέυειν δουλεύειν. *Cham.*

hath willed in his Word. A deviſed manner ſpoils the matter of our offering; it is the flye in the Box of ſweet Ointment.

CHAP. V.

Thirdly, We come next to conſider, what an Idol is, what Idolatry, and how many wayes it hath been, and may be committed.

SECT. 1.

Shewing what an Idol is, and that Creature-worſhip is Idolatry.

Firſt, Of the former, *what an Idol is*, I ſee not but we may ſafely admit the diſtinction between Image and Idol, (though not as *Bellarmine* applies and explains it, *viz.* An Image to be an imitation of ſomething in being; but an Idol to be a falſe ſimilitude, or a repreſentation of that to ſence, which had never.

never being in truth; ſoundly and ſufficiently confuted *) every Image is not an Idol; except it be an Image for Religious ends, and when it is worſhipped; or when men fooliſhly preſume to repreſent the Deity, to ſet forth unto ſight the *Divine nature*, in all, or any of the Perſons, then an Image is an Idol, though it be not worſhipped.

Reynolds lib. 2. de Idolat. Rom. Eccleſ. cap. 2. VVillets Synopſ.

Images and Pictures may be uſually made and kept in private, (to ſet them on high in Temples and Places of Worſhip, gariſhly attired, hath been alwayes found dangerous (in reſpect of ignorant Chriſtians) which was the reaſon of *Beza* in his Conference with *Andreas*, (and condemned by Councils and Fathers *) to exerciſe skill, to delight, to preſerve the memory of good men abſent or departed, *&c.* then onely they begin to be Idols, when worſhipped, either *terminative*, or *repreſentative*; directly, or by conſequence; them for God, or God in and by them; when the honour is given unto them, to redound

Concil Eliber. Tertul. de Coro. Militis Lactan. lib. 2. Inſtitut. Div. Auguſt. Epipham.

The meer placing of Images in a Church, is a daring spectacle; but the bowing to them, or praying with bended knees, and eyes devoutly lift up unto them, is intollerable; if Pagan Idolatry be so, nay in some regard worse, that is more irrational and ridiculous, for so much as those Statues are not supposed to be the Receptacle of the Spirit of him they pray unto. So that their way of Devotion is utterly groundless, senceless, and sottish as well as impious and idolatrous. Dr. *Moor* in his *Myst. of Godliness*, p. 544. 17.

redound unto God, or unto God first in the mind of the giver, to return unto them.

An *Idol* then is, *any Image or Creature, sublunary or celestial, which is worshipped as God, in the room of God, or for God; and partakes of that honour which is Divine, directly or by consequence.* Images worshipped, whether of false gods, or of the true, are usually called *Idols* by all the ancient Fathers, as hath been proved against *Bellarmine* by instances unanswered. And so in the Scripture, Images worshipped are called *Idols.* The true God was represented in the golden *Calf, Exod.* 32. 4. (*si dici potest non improbabiliter*, saith *Bellar.* it is probable it was so) as the *Egyptians* were wont to represent

Dr. *Reynolds ubi prius.*

ſent and worſhip God in the form of beaſts, as *Strabo* tells us: So they coming out of *Egypt*, would worſhip God, even *Jehovah*, under ſome ſuch viſible ſhape as they had ſeen, and yet this molten *Calf* is calledan Idol, (*Act.7.41----They made a Calf in thoſe days, and offered ſacrifice unto the idol----*) and they were puniſht for it as for *Idolatry*. In imitation whereof, and to pleaſe the people that they might not revolt, by going up to *Jeruſalem*, and turn again to their old Maſter, (Policy either to get or preſerve *honour*, or to ſuppreſs and blot out the power of Godlineſs and true Piety in ſpiritual preſcribed-worſhip, hath ever uſhered in Idolatry) *Jeroboam* erected two *Calves* in *Dan* and *Bethel*, to repreſent the true God, and to mind them of *Jehovah*: Serve him they ſhould, God forbid that he ſhould be ſo baſe as to intend any thing elſe; but it muſt be at, before, or towards theſe repreſentations, to ſave them much labour and toyl; yet were they *Idols*, & the people *idolaters* for worſhipping God ſo? yea, it proved a canker to the houſe of *Jeroboam*; which directly overthroweth the Popiſh adoration of Images, *relatione ad prototypa*, with relation to the perſon or thing repreſented and

1 Kings 12. 28. 14. and 9.

signified. The *Jews* did no more, nor the wiser sort among the Gentiles, who stand condemned for *idolatry*. *They turned the glory of God into the similitude of a Calf that eateth hay; and served the creature more then the Creator.*

Bellarmine himself acknowledgeth out of *Abulensis* and *Cajetan*, that there were two sorts of *Idols* among the Hebrews, some with name, as *Baal*, *Molech*, *Astaroth*, *Chemoth*, *Milchom*, &c. others without name, as *Micha's* Idols, and the Golden *Calves* made by *Aaron*, and renewed by *Jeroboam*. By his own confession, that Image which was made to represent the true God, was an *Idol*.

1 King. 11. 2 King. 17. 30. Judg. 17.

The Scripture saith, *an Idol is nothing*, viz. *formaliter*; though it be made of wood or stone, and have rich Ornaments, and so have a Physical existence, as to the matter whereof it is made; yet considered *Theologically*, the thing signified is nothing. Though there are Sun and Stars, yet as made gods, so there is no such thing. Though there were such men as *Saturn* and *Jupiter*, yet relatively as idols, representing a god, they were a *Nonentity*. There are in the world, saith the Apostle

postle *Paul*, 1 Cor. 8. 4, 5. πολλοὶ λεγόμενοι θεοὶ, *many that are called gods*; they have their *Celestes, Aerii, Terrestes, Marini*, almost as many gods as creatures; *but to us* believers, there is *one onely true God*. So that an Idol is nothing, *i. e.* nothing in it self, in regard of representation, signification and use. It is an empty, vain dream, a lye: We may say of it, as one doth of *Scaligers* doctrine, *De emendatione temporum*, (whether true or no) that it is in a manner wholly fictitious, and founded upon the Confines of *Nothing*. It is *nothing* such as the *Idolater* imagineth, that there should be any spiritual vertue or divinity in it, or that such service should be pleasing to God, or useful to man. For an Image or Idol is made, either to represent the true God, which cannot be essayed without high impiety; *Deus infinitus est, semper vivens, & ubique præsens*: He is Infinite, Immortal, every where; and therefore, *Nihil stultius fieri potest, quam ejus simulachrum fingere*, saith *Polydore Virgil*: Nothing can be done more foolishly, then to make his Image, and so it is *nothing*. Or to represent gods that are false, yea none, or *nothing*; for there is but one God.

So then, to make Images or Pictures of the true God, or else of false gods, or of

things which never were in being, or Images of any thing for religious ends, to adore them, or to convey honour by them to the true God, is to erect an *Idol.* To submit unto, to love, fear and serve any creature, either before, with, or more then the Creator. is to make an *Idol.* Men have and may make an *Idol* of the Name of *Jesus*, of the Lords Table, of the Sacrament, of Gold, Honour, *&c.* from which you are to *keep your selves*, when and where they are made Idols onely.

Secondly, For the second branch in the third query, viz. *What Idolatry is?* doth sufficiently appear from the former: That *Creature-worship* is *idolatry*, is agreed on all hands: Idolatry (saith *Gregory Nazianzene*) is a transflation of adoration from the Creator to the Creature. So *Gregory Nissene* condems the *Arians* of idolatry, in worshipping Christ, and yet denying his Divinity; so covertly, and by due consequence committing idolatry: *Cum Divinus cultus cuiquam alteri defertur, idolatria est.* When Divine honour is given to any other, it is Idolatry, saith *Cyprian. Idolatria Deo honoris denegat, & aliis confert*; Idolatry, saith *Tertullian*, denieth God his honour, and bestoweth it upon others. *Idolatræ dicuntur, qui*

qui simulachris eam servitutem exhibent, quæ debetur Deo. They are Idolaters, saith *Austin*, who do give that service or honour to Images, which is due to God. *Quisquis creaturæ divinum cultum exhibit, committet idolatriam.* Whosoever, saith *Reynolds*, giveth divine worship to a creature, committeth idolatry. *Idolatria est cultus religiosus creaturæ.* Idolatry, saith B. *Davenant*, is the religious worshipping of a creature. Yea, Papists themselves do grant it in their doctrine. *Idolatria*, saith *Aquinas*, *est superstitio qua creaturæ Divinus cultus exhibetur*: It is superstition whereby divine honour is exhibited to the creature. *Si rei creatæ tribuatur honor Dei debitus, idolatria committitur.* So the *Trent* Catechism. If the honour due to God, be given to a creature, idolatry is committed. *Idolatria est cultus impius*, saith *Gregory de Valentia*, *quo creaturæ divinus honor exhibetur sicut Deo.* It is a wicked worship, whereby divine honour is given to the creature, as unto God; that is (as I should interpret him) as if the creature were a god, or as fully as unto God. But this addition of his (*sicut Deo*) doth plainly discover his ill meaning, and that his defining of it with that addition, was but *ad frangendam invidiam*, to decline the *imputation*, not the com-

commiſſion of idolatry. As if a woman accuſed of adultery, ſhould plead and ſay, The nature of adultery, is to give my body to another in the conjugal rites, *ſicut marito*, as if he were, or I took him for my husband, wch I never did; therfore no adultereſs. So he going about to excuſe Popiſh idolatry, ſaith, *That idolatry is a giving of divine honour to the creature, as to God*; which is a queſtion whether ever any man did ſo, and ſo there would be no idolatry in the world. But this is a meer evaſion, to bring in confuſion, and to put out the eyes of men. *Alexander Severus* is accuſed by *Bellarmine* of idolatry, *Quoniam divino honore proſecutus eſt imaginem Chriſti*; becauſe he gave divine honour to the Image of Chriſt, yet he did it not *ſicut Chriſto*, wherein *Gregory* of *Valence* would have the formal reaſon or nature of Idolatry to conſiſt, but with reference to Chriſt, ſaith *Lampridius*. The Gentiles were, and were called *idolaters* for worſhipping Images, not as God, but made to repreſent the true God: So *Ferus in act. Pereſius de tradit. Fonſeca* and *Cajetan* do affirm. But,

SECT.

SECT. 2.

Which shews that Idolatry hath been, and may be committed divers ways.

Thirdly, I hasten to the third demand contained in the third *Query*, which will hold us longest, viz. *How many ways idolatry hath been, and may be committed?*

To which I answer.

Various are the wayes according to the subtilties of Satan (who *Proteus*-like *transforms himself* into many shapes) and the deceits of mens own hearts. Never doth the Devil more shew himself a Devil, more cunning to deceive, then in and about this sin; which of all other is the most hainous and grievous, as the Scriptures and Divines of all sorts do unanimously teach. It breaks the Covenant between Christ and a Christian soul, takes in another lover into the bosome; sets up a Rival God: (*Isa.* 75. 8. *Ezek.* 16. 25.) It advanceth Satans Kingdom, tends highly to the dishonour of God, and deprives man of that happiness which he had and lost. But all the wayes I shall reduce to certain heads: It hath been, and may be committed,

First,

First, By *taking that for a God which is none*; as *Jerome* concludes it an error of the Gentiles, *ut omne quod supra se putarent, pro Deo haberent*. The common sort among them did take every thing for a God, which they conceived to be above them. And that might be two wayes; Either a God by *Original Being*, if there were any such who did conceive those higher creatures to be the prime causes of those benefits for which they adored them, and not rather instruments. Or, Gods by *communicated qualities*, while they did conceive some hidden, divine vertue, by a celestial influence to be bound and appropriated to those things or places which they did so excessively reverence. And this latter I take to be the more common idolatry among the Gentiles. And what do the Papists, who give divine honour to reliques, stocks, stones, a breaden god? onely they would seem to be mad with more reason, when they ascribe to that transcendent thing called the Pope, for the time being, *infallibility* of judgment, power to make Laws, which have force in themselves to bind Conscience, and to forgive sins, not onely past, but to come, such is their treasonable presumption; and this [not onely by an *applicatory-declaration*, common to Bishops or Presbyters,

byters, the true successors of the Apostles, but] by a kind of *absolute Jurisdiction*, derived from Christ to *Peter*; his Vicar on earth can do much that way, as he himself in heaven, (witness the Mint of Indulgences that's going at *Rome*) and therefore some have not been afraid nor ashamed to call him----*Dominus Deus noster in terris* [*Papa*] Prodigious blasphemy!

Secondly, *By conceiving amiss of the true God*: as 1. When men go about to apprehend him in any form or shape which they have seen, read or heard of. And this every man may observe, in meditation and prayer, how ready the mind of man is to fain unto it self a terminating Object to rest on; which in that vast Ocean of Infinite Being, cannot be found, but in mans own imagination, presenting what is not, and so making an Idol. And as I take it, *Austin* expounds that passage *Josh.* 24. 23, of this kind of idolatry. 2. When any one doth mentally abstract the Divine Nature from the Persons, considering it alone absolutely, without relation to Father, Son and holy Ghost; a thing which may be easily, and is too frequently done by him who yet doth not deny the Trinity. 3. When men deprive God of any of his Attributes, by forming notions

unworthy of that glory wherewith he is clothed; apprehending him as all and onely Justice, without Mercy, (whereas the Sea is not more full of water, nor the Sun of light, then the Lord is of mercy) as the *fearful* penitent soul doth with relation to himself, giving way to objections arising from the flesh like smoke out of the bottomless pit mentioned in the *Revelations*. The Arrows of the Almighty stick so fast, and the poyson thereof doth so drink up his spirits, that the soul breaks out in such language, as to say, I cannot expect any mercy from him. Or making him a God of all and onely Mercy, without Justice, as the *presumptuous* man doth, (a kind of sinner on whom Mercy it self is resolved to shew no mercy, so long as he continues such, *viz.* that dareth to expect it, notwithstanding his resolution to go on in impenitency and ignorance of God) conceiving him to be of such mercy, as to hold fellowship with man under a continual power of his sins; though such shall know to their costs, that the *Justice* of God remains for ever, as well as his Mercy; and that as nothing is more *calm* then a smooth, more *raging* then a tempestuous Sea, so nothing more *merciful* then *God*; but if his patience be turned to fury by our provocations,

ons, *none* more *terrible*. Or, *nescient* and regardless of things and mens doings here below, as the ambitious worldling doth, and the *Epicure* who doth not deny the Godhead, but frameth to himself such a God that hath no care, nor providence over the world, and so *indirectly* denies that there is a God, for God cannot be without a providence: This is to erit an *Idol*, and to commit *Idolatry* in worshipping a fiction or creature of our own framing. 4. When men believe, teach and conceive of Christ otherwayes then as he is revealed in the Scriptures, as *Arius*, *Apollinarius*, *Nestorius*, *Eutyches*, *Socinus*, and other profest enemies to the *seed of the woman*; and as Papists generally do, under the Name of Christ, they fight against him, and pretending his Authority, deprive him of it; as in some particular instances of their doctrine, it may more plainly appear.

Pliny comes with his *irridendum vero curam agere, rerum humanarum, illud quicquid est summum.*

First, They spoil him of the truth and reality of his humane nature, in and by their doctrine of Transubstantiation. It's true, they do not in direct words deny *Jesus to be the Christ*: Yet when they give him a

pinant astical body by the fore-mentioned doctrine, they join others with him in the work of redemption, and by consequence deny him to be Christ.

Secondly, They rob him of his Offices, as, 1. Of his Priestly Office, by offering up daily in the Mass, by the doctrine of humane satisfaction and merit, necessary to justification and salvation: By their distinction of sin into Mortal, and Venial; and of Mediators of Redemption and Intercession, leaveing the first onely to Christ, to give the latter to Saints, and so make him an imperfect Priest, but half a Mediator. 2. They rob him of his Regal Office, while the Bishop of that *See* takes upon him the Government of the whole Catholique Church, not onely by *Directive*, but by *Coactive* Power over all that are called Gods; calling himself the Husband of the Church his *Spouse*; and the like Plumes, Royal Priviledges, annext to Christs Soveraignty, he hath pluckt, and placed to adorn his Triple-crown'd *Mitre*. 3. They rob him of his Prophetical Office, while they change the Rule of Faith and Manners, by adding Traditions, and equalizing with Scripture, though contrary to Scripture; and while they affix Infallibility in judging all Controversies, unto the *Roman* Chair.

Third-

Thirdly, They deprive him of the honour and glory of mediation, while they joyn works with faith, in point of justification; while they require

They give direction to dying people, blasphemously to say *Conjunge Domini obsequium meum cum omnibus quæ Christus passus est pro me.* Joyn Lord, my obedience, with all that Christ hath suffered for me. They have a way, like Vintners, with mixtures to amend decayed Wines with some that is fresher and better, or of quicker spirit. They will amend the merits of Christ and his blood, and better his righteousness, by mingling their own works; or throw in the blood of *Mary*, and *Becket* a St. *Traytor* to help the Death of Christ. Most blasphemous is that speech of *Panigirolla*, reported by *Rivet*, *That it is foolishness, and a grievous sin, to put confidence wholly in Christs blood.*

mans penal sufferings together with Christs, here on earth, or hereafter in Purgatory, by way of *Satisfaction*, as if Christs were *imperfect*; and while they constitute other Mediators of Intercession, all beside, and against the *Scripture*. Instances in their works to prove all, I spare to mention, because the Tenets are commonly owned and known. Arguments to confute them in this their injurious dealing with our Lord, I pass over, because it is sufficiently done by most able

able pens; and my purpose herein is not so much to *confute* them, as to *warn* others, they be not drawn to partake with them in this their Sacriledg and Idolatry.

Fourthly, and lastly: Men conceive amiss of the true God, *when they broach false and erroneous tenents about the holy Ghost*, denying either his Deity, (as do the *Socinians*) Procession, or his Office. For when a new Doctrine is devised, then is an Idol set up in the hearts of men, and in the house of God. *Zach.* 10. 2. Seducers are called idols,---*The idols have spoken vanity, and the diviners have seen a lye, and have told false dreams.*

Thirdly, Idolatry is committed *by worshipping the true God otherwayes then he hath appointed in his word.* It is idolatry not onely to worship false gods in the place of the true God, but to worship the true God in a false manner. When people, like the *Lacedimonians*, who were wont to dress their gods after the fashion of the City, love to dress their devotion after their own humours, being *zealous, but not according to knowledg*; and like children, who delight in Babies that they have framed to themselves. A devised Worship sets up a devised god. *Si alio modo colere vellem, quam se colendum ipse*

se dixisset, non utique illum Colorem, sed quod ipse finxissem. If I worship God another way then he hath required and prescribed, I should not worship him, but an Idol of my own brain. This is to worship God in vain. It is to make a golden *Calf*. The Jews had one outward form prescribed, which it was not lawful for them to change. Christians have another, with no more power to alter it. The first was more corporeal and typical; they were limited to worship in and towards places and things, as the Temple, the Mercy-seat and the Altar. *I will worship towards thy holy Altar.* The latter more spiritual and real, towards Heaven, and Christ our Mercy-seat and Evangelical Altar. *God is a Spirit, and will be worshipt in spirit and in truth*; not in, not at places, before or towards Images, Crucifixes, Altars, *&c.* God hath no where in his Word tyed Christians to worship him towards such and such particular places, names or things. The molten *Calf*, and *Jeroboams* two Calves, were made to represent the true God, and to worship him in and by them; yet they were idols, and the people were led into idolatry in and by them. *Micha* his image was dedicated to the true God, before and after it was made an *Idol*. Mens good intentions

tions cannot make their invented Worship regular or acceptable, no more then a good intention can justifie that which is materially bad. Religion, saith *Origen*, keeps Christians from worshipping God in Images, Altars; becauſe the Law ſaith, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven and earth, thou ſhalt not bow down before it, nor worſhip it.* We may not deviſe a ground, a rule, or an end of Divine Worſhip, but muſt take and follow thoſe grounds, rules and ends preſcribed in the Word. The want of which was ſeverely puniſh'd in *Nadab* and *Abihu*; and *Uzzah* was ſmitten with the ſtroke of death, for not keeping the preſcribed order. Mans work is to keep Laws, not either to be, or make a Law for himſelf or others.

Orig. Contr. Celſ.

Moſt men which have been, and are addicted to *Will-worſhip*, have alwayes ſomewhat to ſay for themſelves: They plead and ſay:

Object. 1. *Images are profitable for good uſe (as the Gentiles and Papiſts contended of old) for they led men to the remembrance of their gods.*

A. I

A. I shall answer this with *Augustine* in *Psal.* 113. who affirmeth the contrary, that Images lead not people unto their gods, but rather from them. In witness whereof, when the image of the Sun was placed in the Temple, albeit the Sun it self did shine clearly at the window, yet the *Pagans* turned their backs to the shining Sun, and their faces towards the dull and dark image of the Sun: So were they not led to the worship of their gods, but rather from their worship, by images. Yea, the very Gentiles themselves assert the same. *Marcus Varro*, whose testimony *Austin* citeth, (*lib.* 4. *de Civit. Dei*) said, *Qui primi Civitatibus simulachra invexerunt, & metum, dempserunt, & errorem addiderunt*; *i. e.* the first bringers of images into Cities, emptied them of the fear of God, and filled them with error. Thus they rob God, and make his house a den of thieves; for any furtherance of devotion, there is none at all, but great hinderance; duty being the more intended ordinarily, by how much the mind is more fixed unto God, and hath a more free passage unto him. It was not for nothing that *Lycurgus* would have no pictures hang where the Senat met to consult; his reason was, *Ne oculus & mentem detraherent*; as *Bodin* observes out of *Plutarch*. I-

mages serve rather to distract the mind, and are blocks and hinderances in the thought passage unto God; especially being set up in the faces of Oratories *h*, as if they were placed there to intercept prayers, and to way-lay devotion between the soul and heaven. They lead not to God.

h See Mr. Tho. Warmstrey his Convocation Speech, Printed *Anno* 1641. p. 6.

Object. 2. *We do but represent God in such forms only as it pleased him to assume, and appear in to men.*

A. We should here argue, not what *God* hath done, but what we ought to do. The *Commandments* of God, not his *actions*, are the rule of our life. We shall not be judged by his *apparitions*, but by his *word* at the latter day. Now what ground, what warrant have we so to imitate him? Did he appear for this end? Or is there any *Command* for imitation? Nay, there is a flat *prohibition*. And besides, these forms were but temporary signs of the Divine presence. He might do in that case, to condescend to humane weakness, and to foreshew the incarnation, what others may not do; and when they essay

say it, it doth but eclipse his glory, raise and nourish unbeseeming conceits of that incomprehensible Being. Visible forms were more suitable to the *Jewish Polity*, then with our *spiritual Service*; no safe arguing from one to the other; as not about Sabbath, nor Tythes (unless by analogy and moral equity) so not about the manner of *Divine* worship. Again,

Obj. 3. *We acknowledg a vast difference between an image, a crucifix, the altar, &c. and the true God in Christ; did we take them for Gods, or worship them* directly *for themselves, and give them that honour which is due to God, that were idolatry indeed; we only worship towards them, and convey honour to God by them.*

A. It is more then probably thought, that the Jews, and the *wiser* sort of the Gentiles did never go further, when charged for idolatry by the Christians, *Deus per simulachra veneramus.* Arnob. lib. 6. advers. Gentes. We worship the gods by images. *Non ipsa, inquiunt, timemus, sed eas, ad quarum imaginem facta, & quarum nominibus consecrata sunt:* Lactant. lib 2. divin. Institut. c. 2. *Non ego illum lapidem colo, nec illud simulachrum quod est sine sensu,* Aug. in Psal. 46. *Nec simulachrum nec daemonium colo, sed per effigiem corporalem, ejus rei signum intueor, quam colere debeo.* Ibid. in Psal 113. Con. 2. with many more, which may be found in the writings of the Fathers. We often meet with such like answers of the Heathen for themselves,

(though some of the simpler people might look on the shell as on the kernel, and the casket as on the jewel, and dote on the shadow, instead of loving the substance) they did but represent the true God by them, and worship in and by them, the sign for the thing signified. But to represent the *Divine Nature* in a visible form or image; or to worship God in, at, or before an image, I confidently avouch, is to make an *idol*, it is *idolatry*: and I have the Apostle teaching the same in *Rom.* 1. where having said that God had shewed unto them that which might be known of him, and that the invisible things of him, i. e. *his eternal Power and Godhead, was manifested unto them by the Creation of the World*; and the contemplation of the creature he adds presently, that God was sorely displeased with them, and therefore gave them to *vile affections*, because *they changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts*, &c. v 23, 24. whereby it is evident, that the idolatry condemned in the wiser sort of heathen, was the adoring of the invisible God, whom they acknowledged to *be Creator of all things*, in *visible images*, fashioned to the similitude of men and beasts.

SECT.

SECT. 3.

Which clears the way, by answering Objections made by Creature-worshippers.

Object. *We worship him only towards such a place or thing; and how can we do otherwayes? must we not needs worship towards something?*

A. I answer, True; towards some place or thing we must needs worship, whiles we are among places and things here below, this is not blamed; an *impossibility* is not required. But we must not limit Gods worship towards this or that, as more acceptable, where the Lord doth not limit it. *I will that men pray every where*; and so, that they *worship every way*; without Divine Precept or Promise, to bind adoration to any particular place, name or thing, where the Lord is silent, is idolatrous. Now to worship towards an Image, Altar or Crucifix, we have no command, no, nor promise that he will be present there, that he will hear or accept us, either sooner, or at all, for such invented additions. That form under the Law is now abolished as *Jewish*, and a more spiritual worship

worship required; (it is a marvel that those who are sore afraid of Judaizing in other things, should be so earnest for a *Damascene-Altar*, 2 King. 16. 10.) Not so, but that there must be an outward form too, not only for *decency*, but *necessity*. Reverence and Order is as much required as ever. *Judaical* Rites are not more displeasing then slovenly service. *Holiness becomes Gods house for ever.* Due reverence to the Ordinances, and to all the instruments employed in and about his Worship, is a good sign of a devout heart; provided it exceed not the worth and *excellency* in them. But this we say, to dispose or direct the worship of God, or any part thereof, to, towards, or by any particular place or creature, without divine warrant, (as *Romanists* do, in, at, before, to, or towards Images, Crucifixes, or to their Altars) is a branch of *Idolatry*; which no man falls upon, but by degrees, and under fair pretences. *First*, Men began to worship Christ towards the *East*, next towards the Altar seated in the East end of the Church, then towards a Crucifix, a more lively representation of Christs presence, as they would have it; and after, they invented a *real-corporal* Presence of Christ upon the Altar, after the words of Consecration; the Bread

being

being miraculously turned, they began to turn their [towards] into direct adoration of the Crucifix, and the *Transubstantiated* Host. To prevent all this, and what else may be imagined, I conceive it safest to direct our corporal worship (never to be severed from the inward and spiritual part) towards heaven, the Chair of State, the Lords Throne for ever; or rather to and towards Christ, seated as God-man, the Mediator at Gods right hand, as the only thing, in which, and at which God will be worshipped. God himself hath straitly bound the worship of the Son, and consequently of himself, to that mass and lump of *humane nature*, received into the unity of the second Person; this finite and created mass of the *manhood*, carries with it the adoration of the *Person* to every place, in which we certainly know the said *Manhood* to exist substantially; whether seen, or upon good grounds believed. Therefore in every place in which we know him to be bodily present, as now *in heaven*, till his second coming, without any more ado, we are, by directing our bodies and minds unto him, according to the place wherein he is, or abides, to do him homage. The *manhood* of Christ is the true *propitiatory*, and comes in the room of *the Ark of the*

Co-

Covenant, or the *Mercy-seat*; towards it, and to it direct your Honour, so ascending by degrees unto the *Deity*. No place or creature on earth so safe and sure to receive and convey it; this *is the altar that sanctifies* the gift.

Q. Is it lawful then to have an Image or Picture of Christ, who is Man as well as God, and to be helpt by that?

A. I answer, (*first*) some great and good men have doubted of it, so far as directly to deny and forbid it. *E-*

k Invenì ibi velum pendens in foribus ejusdem Ecclesiæ tinctum atque depictum, &c. Ep. ad Johan. Hierosolym. &c. opera Hieronym. Ep. 60.

piphanius *k* seeing an Image in a Church, either of *Christ*, or of some *Saint*, he took it down, and cut it in pieces. The seventh general Synod at *Constantinople*, did argue against it, saying, *The Image of Christ, must be the Image of God and man; so they make the Deity circumscriptible, and with Eutyches, confound the Natures of Christ, or else they picture the body of Christ without the Deity, and so with Nestorius, they divide the Person of Christ, and separate the humanity from the Divine Nature.*

Eusebi-

Euſebius Pamphilus anſwering *Conſtantia*'s Letter, deſiring to have the picture of Chriſt tells her, *Who is able in dead and lifeleſs colours, to expreſs the radiant beams of ſo great Glory,* (Beauty and Majeſty) *when the Apoſtles themſelves could not behold it in the Mount?* Again, the Homily againſt peril of Idolatry, ſet forth in Q. *Elizabeths* dayes, ſaith, *that Images of Chriſt are not only defects, but alſo lyes. Secondly,* It is certainly very difficult and dangerous; at the beſt it preſents him as meer man, ſuch a Chriſt as never was; and therefore an Idol, as Papiſts define an *Idol, viz.* to be an Image of ſuch a thing as never was *in rerum natura*: And for the union between the Natures, what tongue can expreſs, or pencil decipher? Therefore the Image that

Zeuxis one of the beſt Gentile Painters, could not expreſs the perfections of the goddeſs *Venus*, his Art not being able to counterfeit her Excellencies to his own content; but drew the Picture of a Temple, and the goddeſs going into it, ſo that the beholders could ſee nothing but her back parts. Now if ſo excellent an Artiſt could not expreſs the Excellencies of fleſh and blood, how ſhall any man be able to paint out the Spiritual and Inviſible God?

is made of Christs bodily shape, saith D. *Fulk*, is no more the Image of Christ, then of any other man. Is there then no deceit, no dishonour to Christ, no danger to him that hath it? Let the maker and keeper look to it, as they will answer another day. *Thirdly*, that it might be taken while he was here on earth, (*Nicephorus* saith it was drawn by St. *Luke*) and delivered from hand to hand, is not simply intollerable in the judgment of many learned men. That Christ incarnate may be pictured, the Fathers consent, saith, *Damascene*, who yet concludes it to be *summa impietas & insipientia Deum figurare.* Due caution observed; *First*, That it be only of his manhood, of his outward proportion, and visible lineaments, such and so far as was the object of mens eyes. *Secondly*, That it be not intended nor used to any religious end or service, nor set in places of publick Worship to that end. If any make or take it as representing whole Christ; if any use it as a sign or instrument, in which, before which, by, or towards which, they think they can better worship Christ himself, though they do not worship it with λατρεία as some, or with δουλεία, as most Papists do, it is made a flat *Idol*.

In

In the Images of the Trinity, there are at least two inconveniences in the Judgment of *Ferus* and *Abulensis*, two Popish Writers, *viz.* 1. *Idolatry*, when the Image is worshipped. 2. *Heresie* is thereby taught and spread; and to attribute corporeity to the Trinity, and to make division in common apprehensions, or an essential difference in the Deity, as if the Father, the Son, and the Spirit, were three so distinct, as those three figures or shapes (of an old Man, of a Lamb, and of a Dove) whereby they are decyphered. 3. A third I might add, and that is gross absurdity, in the judgment of *Damascene*, *Summa insipientia est*; and in the opinion of *Polydore Virgil*, *Nil stultius fieri potest*. (The Pope once resolved that he with his Cardinals, should at a time ride on asses, partly to shew their humility, and partly to imitate Christ his riding on an Asse to *Jerusalem*, but the Cardinals refused it as too absurd; yet that they have received as a custom on the same ground, as they do all their other rabble of worship, there being the like absurdity in all) Images and Pictures were invented to preserve the memory of finite friends dead and absent; but our dear Friend, our great Lord and Master, is infinite, immortal, and alwayes present every

where; whoſe Picture is moſt lively drawn in the Scriptures, and his Image to be ſeen in the Saints which are on earth; honour them, ſeed and advance them, and you honour him. I conclude this with the *Sorboniſts* of *France*, *Se propterea curpere Trinitatis imagines è templis, aliiſque omnibus tum publicis, tum privatis locis prorſus amoveri, quod ea per Scripturas, per Synodos, per complures eximia doctrina & ſanctitate viros interdicta ſunt.* We wiſh the Images of the Trinity were wholly removed out of the Temples, and all other, as well publick as private places, becauſe they are forbidden (or condemned) by Scripture, by Synods, and by very many worthy men, eminent in their time, for Learning and Sanctity.

Fourthly, Then Idolatry is committed, *when that honour which belongs to God, is given to any creature.* Take his honour and glory from him, to beſtow on any creature, and that creature is thy God; though God loſe nothing, nor the creature gain any thing, yet ſuch a man loſeth and offendeth infinitely, by appplying that honour to a finite excellency. As firſt, *when the Divinity is aſcribed to any thing, which by nature is no God, either directly, or by conſequence*; as the Gentiles

tiles did unto their *Baal*, *Ashteroth*, *Dagon*, &c. and as the *Romanists* do to the blessed Virgin-Mother *Mary*, calling her Lady, queen and Mother of Mercy, as if God had divided his Kingdom with her, keeping to himself that branch of Justice onely. And to their Bishop, while they give to him, and he takes to himself what is proper to the *Deity*; as, 1. Titles of his Holiness, of the Spouse of the Church, of *Domi-*

Witness the Book called the Office of the Lady *Mary*, made at the beginning of the holy War, 1035, to procure her favourable assistance in it. A little Manual, but full of blasphemy in Folio; thrusting her with importunate Superstitions, into Gods Throne, and forcing on her the glory of her Maker. *Fullers holy Warr.*

The sum of the Popes Canon Law is this, That the Pope is God on earth, above all things heavenly, earthly, spiritual, secular, he hath the propriety of all things, and no man must dare say to him, What dost thou? *Gregory* writing of Antichrist, saith thus: *Cum sit damnatus homo, & nequaquam spiritus, Deum esse mentitur*, Greg. *in Job c.* 34. *lib.* 25. *c.* 20. The Pope was contented to suffer one of his Parasites to say to him in the *Lateran* Council, *Tu es alter Deus in terris. Marcel. in oncil. Later. in Sess.* 4. In his own Decretals it is noted thus in the Mar-

gent, *Papa non est homo.* Of old the Heathenish people of *Rome* were wont to style their Emperors, yea, their City, *ETERNAL.* Concerning which practice of theirs, Two ancient writers, *Hierome* and *Prosper*, interpret those Names of Blasphemy, mentioned *Rev.* 13. 1. *In fronte purpuratæ meretricis scriptum est nomen blasphemiæ*, i. e. *Romæ Æternæ.* Hieron. ad Algusiam Quæst. *Eternæ cum dicitur quæ temporalis est, utique nomen blasphemiæ est* ——— *Cum supplices dicunt, Altaribus vestris, perennitati Vestræ*, &c. Prosper. de predic. & promiss. in dimid. temp. c. 7. They accounted such no less then blasphemous, as call *Rome* the Eternal City, and salute the Emperor thereof by the name of *Your Eternity*; a thing it seems usual among them: Yea, this Calenture had taken the brain of some Christian Emperors. *Ammianus Marcellinus* reports of *Constantius* an Arrian Prince, that being puft up by the ostentation of his flatterers, and the prosperity of his affairs, he was come to that insolence, as to presume he should never dye; and in his writings to style himself *Our Eternity.* The *Arrians* at the Council of *Ariminum*, prefixed this title to their form of Faith, *Præsente Constantio æterno magno.* So Dr. *Arrowsmith*, in his Chain of Principles.

nus Deus noster, &c. 2. Infallibility of Judgment over all persons on earth, and in all Controversies. 3. Infinite Power, to rule and depose Emperors and Kings, and to absolve Subjects from their Allegiance; to dispence with Gods Laws, and to make Laws of his own, binding Conscience, and to forgive

give sins *authoritatively*, &c. These are made Idols, and Idolatry is committed. Secondly, *When the properties or actions peculiar to the Deity, to be done by it to us, or by us to it, are ascribed to the Creatures.* Which the Church of *Rome* doth many wayes; 1. In making Idols of the Saints departed (if they should all prove Saints who are by them canonized) by kneeling and praying to them, and directing their petitions by them unto Christ, without warrant, yea against the Text. And this they do as frequently and religiously, as they do to the Lord himself. Though they make difference between their apprehension of God, in their prayers, and of the Saints; yet the gesture, matter and devotion of their prayers, is all one, as might be evidenced in particulars, were it needful. 2. They idolize the Sacraments, and ascribe too much to them, while they make them necessarily to confer Grace to all Receivers, as Physical Causes, *ex opere operato*, (as some of their Scholars rudely phrase it) *i. e.* without the concurring Power of Grace in Christs offering, and the powerful act of Faith in man receiving, as many

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n *Biel. lib. 4, distinct. 1. q. 3. Non requiritur bonus motus interior in suscipiente.* And that they confer Grace as a Medicine gives health, saith *Champney. Et Hag. lib. 1. c. 4. par. 9.*

Papists n have and do understand it, though *Bellarmine* do not. 3. They abuse good works, while they make them causes of Justification, and *meritorious*, not only to save themselves, but also to supererogate for others; they say the *wise Virgins* have Oyle to be distributed to the *foolish Virgins*. 4. They make a gross *Idol* of their Hoast, while they call it their God, and adore it. For if it be not very Christ, for flesh, and blood, and bone, that which was born of the *Virgin*, then are they, as themselves confess, the grossest Idolaters in the world; but it is certain, Christ is not so there, *ergo*. Thirdly, *When that honour or worship due to God alone, is given to any creature, for it self, or for God.* And this hath been done three wayes: *First*, To creatures which we see and enjoy, by a false subjection of our hearts and affections, adulterously knit to any lust, to any sin, duty or creature inferior in worth and dignity to us. Who yeilds to them that love, that fear, that obedience and confidence for relief and

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succour in times of danger or sickness, which is due to God alone, doth substitute them in the room of God. This *Idolatry* is too common in the Christian world. Antichrist is called *a God* for this cause, and Satan *the God of this world*. A luxurious, gluttonous, intemperate person, is rightly said to make his *belly* his *god*. And a covetous man is upon the same ground styled an *Idolater*, Col. 3. 5. He maketh money his god; for he putteth his trust in it: it is his *Creator*; for when he hath abundance of wealth, then he thinks he is made: It is his Redeemer; for if he be in strait or trouble, he flies to his money, and that must redeem him: It is his Comforter; for when he is sad, he tells over his money, and with this golden Harp he drives away the evil Spirit. When we see a covetous man, we may say, there goes an Idolater, he boweth down to the Image of Gold; with unbounded eagerness he follows the world; moderation holds not the reins of his industry, in which he is not carried with the gentle gales of indifferency, but the furious winds of violence. He that prefers the pampering of his belly before God, makes it his God; he that prefers Wine before God, makes *Bacchus* his God; he that prefers Lust, maketh *Venus* his goddess. He that prefers his

own will to Gods, makes his *Will* his *God*. To worship a graven Image, or to make Cakes, and burn Incense to the Queen of Heaven, is not worse idolatry, then it is for a man to set up self-will, to devote himself to the serving of it, and to give himself up to the compliance of his own *Will*, as contrary to the *Divine* and Eternal Will. Yet how many of this sort are there every where? there is a spice of Popery in every nature. *Luther* saith, every man is born with a Pope in his heart. Scarce any but would be grafting happiness on the stock of their own righteousness: Most profess the knowledg of God, *but in their works deny him*. Is not the *creature* loved, feared, trusted in, and consequently served, before, and more then the *Creator*? May not mens Consciences check and tell them, it is so? O let such remember Saint *Paul*'s Advice, *My dearly beloved, flee from idolatry*; and Saint *John*'s counsel, *My little children, keep your selves from idols*; concluding with *Austine*, *He loveth thee too little, O Lord, who loveth any thing with thee, which he doth not love for thee. Secondly*, To Saints and Angels, creatures which we do not see. So idols are made, and

Minus te amat O Deus, qui aliquid tecum amat, quod non propter te amat.

and idolatry committed, 1. By giving them Religious worship and adoration; an honour far beyond their dignity and excellency, prostration before their representation, as if present, or able to hear or help all every where. Kings, and other living men are honoured with Civil Worship, because of their bodily presence, and some authority bestowed on them, (*I have said ye are Gods*;) but in bowing to Saints and Angels absent, there is neither the same ground or end; therefore it is not the same worship, nor this any just plea to defend it. 2. By praying to them; when prayer is a sacrifice of the New-Testament, to be offered to God only, in whom we are to believe for his own Authority, and from whom we are to expect relief, without the merit and intercession of Saints only by and through the precious merits and mediation of Christ. What Papists do in this kind, is incredible, were it not seen and read. *Bernardinus* makes the blessed Virgin sole Queen-Regent of the

Non solum pinguntur ut ostendantur, sicut Cherubim olim in templo, sed ut adorentur, saith Card. *Cajetan*, in 3. part. *Tho.* quæst. 25. art. 3.

They pray to the Virgin *Mary*, *monstra te esse matrem*. Command thy Son, use thy Motherly authority over him; let him know thee to be his Mother.

Kingdom of Mercy; all mercy to men must come by and from her: So they rob Christ and God of the sweetest Attributes, and the greatest work. Cardinal *Bembus* (*Ep. ad Carolum* 5) calls her goddess. *Baradius* applies that passage of the Evangelist S. *John*, c. 1. v. 16. (*And of his fulness have we all received, and grace for grace*) to her, and approveth a speech of *Anselm*, (as he reporteth it was) *Velociorem nonnunquam salutem, invocato nomine Virginis, quam nomine Jesu Christi*, i. e. It is a speedier way to mercy by the Name of the Mother, then of the Son. The like in *Costerus* and others. But, like as the Sun when it riseth, and spreadeth its beams throughout the world, then the light of the Stars giveth place, and disappear; even so, all the writings of men must needs give place unto the written Word of God, which containeth neither precept or precedent for this invocation or adoration of Saints; and so *Bellarmine*, *Eccius*, and *Cope* acknowledg, and give the reason: 1. In the Old Testament no prayers could be made to them, nor directed to God by them, because the *Fathers* were not then entred heaven, in their judgment they did not see God, and therefore could not hear

Biel. lib. de beat. & Can. Sanct. Ord. Disp.

hear prayers. 2. In the New, it was not commanded, lest the Gentiles should have been offended thereby, immediately on their conversion. Neither indeed may it now be done, it is an honour beyond their excellency. None may believe in them, and how shall they call upon them on whom they may not believe? *Rom.* 10. 14, 15, 16. *Non debent invocari ut authores gratiæ*, they ought not to be invocated as the *Authors* of Grace, the Papists themselves being Judges; nor (as we add) as *Intercessors*, because there is but one Intercessor of Redemption and Mediation, *Jesus Christ*, who knoweth all hearts, is every where, and able to hear and add worth to all prayers, which no Saint or Angel can do. 3. By erecting and consecrating Temples, Altars, and holy dayes to them, which ought not to be dedicated but to the honour and glory of God only. This is Idolatry, saith Bishop *Davenant*. 4. By making vows to, and swearing by them, (by our *Lady*, by St. *Anne*, *&c.*) and by going on pilgrimage to them, as to the Lady of *Lauretto*, and the like. These are the honours far beyond the worth and dignity of Creatures, and therefore Idolatrous, as that learned Bishop

Davenant. Determinat.

ſhop concludes. *Thirdly*, That honour which is alone due to God, is given not only to creatures viſible or inviſible, but even to ſhadows and images, things that are interior to men that honour them, and have in them leſs worth and excellency then the former.

Momentaneum quod delectat, æternum quod cruciat.

For riches, honour, pleaſure, gay-clothes, and dainty fare, ſtately buildings, with other carnal contents, ſo immoderately purſued, and exceſſively followed, what are they but idols, ſhadows of good? for which men and women caſt away the care and hope of Chriſt and Heaven. For Reliques *o*, Temples, Altars, they are made Idols, *firſt*, When the lively Image of God, far more excel-

o At *Genona* in *Italy*, they ſhew the tayl of an Aſs for an holy Relique, and bow before it with great devotion. *Wolph Memor. Lect.* On *Palm-Sunday* their Prieſts bring forth an aſſe in ſtate, and bow before him, and worſhip him, as if Chriſt himſelf were there preſent; which when the *Turkiſh* Ambaſſadors once beheld at *Cracouia* in *Poland*, they bleſſed themſelves, and cryed out, *O tetram impietatem! ſiccine Aſinum brutam beſtiam adorari!* O deteſtible impiety! ſhould an Aſſe be ſo adored! They that know no more to prize theſe Pearls, then *Eſop*'s Cock, may learn the true value of them from the *Roman* Jewellers.

lent

lent then they, boweth down before them, to them, or towards them, with relation to them. When *Cornelius* bowed to *Peter*, and St. *John* to the *Angel*, neither of them did it *as to God*; doubtless they knew the contrary; yet their honour was excessive, and therefore disliked: *See thou do it not, I am a creature; worship God.* Now if men may not bow to Angels, to Ministers, as they did, (*Rev.* 22. 8, 9.) not to the Sun, Moon, or Stars, creatures far more excellent, and more lively remembrancers of the *Deity*, then Images, Reliques or Altars, then *works of mens hands*, then doubtless we may not religiously bow to them. *Secondly*, when they are adored with religious worship, *representative*, or *terminative*; whereof they are altogether uncapable, by consent of Scripture, Antiquity, and of many Papists swayed by the light and strength of truth. Against all which we may conclude with that Learned *Davenant*, That Images, Reliques, the Cross, (nor the Altar) can be worshipped with Religious adoration, without manifest Idolatry. Which he proves from three Reasons, *viz.* 1. From the determination of Divine Honour, which looks unto Divine Order, and depends not on the dictates of reason. 2. From the end of Religious Honour,

nour, which is, that God may have his glory more set forth, not lessened or darkned, as in all Creature-worship it is. 3. From the formal nature of all such worship and service, which is, an apprehending of infinite worth and excellency in the Object adored, as the Principle of our being and blessedness: Which agrees not to Images, whether considered in themselves, or in the act of representation. *Nulla res creata de genere relationis terminabit adorationem Latriæ, (Mirand.)* Nor consequently of *doulei*, being one and the same for kind, and in Scripture no difference at all made between the words *p*. There are four things ascribed by Papists unto *Images*, wherupon they ground their *adoration*. 1. A Mental union between the Image and the thing represented. 2. A relative presence of one with the other. 3. A property of signification and representation. 4. Mutual Communication and Communion, in honour and dishonour, in worship and contempt; as, if it pass by the *Image*, and go to God *directly*, then it returns to the *Image* by consequence, and *indirectly*; if it go directly to the *Image*, then it comes to

p In one verse the service of God, and of an Idol, are both called λατρεία, *Luke* 16. 13.

to *God* indirectly, and by consequence. Thus God and Images must by their doctrine be worshipped with co-ordination, which the Council of *Ephesus* condemned in *Nestorius*, though in another way, and justly; for God will not divide with any, nor give his honour to another.

Obj. For Altar-worship, some plead and say, *It is as lawful and warrantable (at least) to bow unto, or towards the altar, the chiefest place of Christs residence here on earth, as to bow unto the Kings Chair of State, which is commonly done, and not excepted against.*

A. To this I say, *First*, It is not the custom to bow unto the Chair of State, when the Prince is present; his presence causeth and terminateth the Subjects reverence. Now, such will grant, I doubt not, that Christ is present in the Sacrament, seated in his Chair of State; therefore no bowing to it, but to him. *Secondly*, Bowing to the Chair of State is required and done for a *Politique* end, which is warranted by a custom of the Country, or a Command of State: but this bowing to the *altar* is perswaded and

So M. *Crofton's* Book of Altar-worship.

Practised for a Religious End, to worship God in Christ that way; which must be warranted by Scripture, or else it is Will-worship. If men bow not to it, but towards it, then it is either *for it self*, as those do it, that bow *towards*, when it is not used; and so it is an honour beyond the dignity and excellency in it; or, *for somewhat else*, represented or contained, as the Sacrament, or Christ in or under the Elements, and then there must be no bowing, but during the time of administration. Some reverence is due; but for that which hath been exhorted unto, and practised not only abroad, but at home, I dare not subscribe: How near it comes to Popish Adoration, and how dangerous it hath proved, and cannot but prove to the ignorant, I wish all that love Christ, his honour, and the souls of poor Christians, seriously to consider of, before they practice and press it.

CHAP.

CHAP. VI.

In which the fourth principal Particular is discussed; Shewing the sinful excess of the fautors of Creature-worship, in their distinctions, tenents *and* practice.

Fourthly, As the proposed method requireth, the next thing that comes to be examined, is, Wherein the Patrons of Creature-worship do pass the bounds in their distinctions, tenents and practice.

SECT. 1.

Their Distinctions various and unreasonable.

First, For their distinctions in and about this Argument, they are so various, so unreasonably weak and groundless, that were it not to work in you a deeper loathing of

Idolatry, and more compassion towards Idolaters, I would not take the pains to transcribe them.

1. They distinguish of *Excellency* into Divine, Humane, and a mean between both; but of this before.

2. They distinguish of *Honour* into *absolute*, which is given to a person or thing for it self, *terminatively*: Thus they deny λατρεία to the creature, and give it to God only in words; and *relative*, which is given to a person or thing for the sake of another represented by it; and so they give δουλεία and ὑπερδουλεία unto the creature.

3. They distinguish of *Worship and Service*, into λατρείαν, δουλείαν and ὑπερδουλείαν; how this is applyed by them, and overthrown by us, I refer the studious to receive from the elaborate Discourses of *Reynolds*, *Willet*, *Perkins*, *Zanchy*, *Chamier*, *Rivet*, &c. who have writ purposely and sufficiently of this Subject, against *Bellarmine*, *Greg. de Valent.* *Vasquez* and others.

4. *Bellarmine* distinguisheth of *similitudes* of the Divine Nature, into *perfect*, *immediate* and *proper*; and so all the Fathers (he grants) do condemn Images, Similitudes and Representations of the blessed Trinity; and into similitudes or images *imperfect*, *mediate*, and

and metaphorical, and so saith he, they do not. A distinction which never came from *Moses* Chair, but bred and educated in the *Jesuits* or Devils School, to dazzle mens eyes, and to darken the Text, to maintain their own credit, that they may not be thought to have erred in any thing.

5. They distinguish of the adoration of Images, Crucifixes, Altars, that it is not *ratione materiæ vel formæ, sed ratione actualis representationis tantum.* Not in regard of matter or form, but in respect of actual representation only. How is it possible for poor ignorant people to apprehend it, to distinguish the actual representation from matter and form, of the thing bowed unto? or what satisfaction can this be, or will this yeeld to a troubled mind? Why should we drive people

Qui defendunt imagines adorari Latria, coguntur uti subtilissimis distinctionibus, quæ vix ipsimet intelligunt, ne dum populus imperitus, inquit. Bel. lib. 2. de Imag. Sanct. c. 22 *Sixtinus Amama* speaks of a Papist that confesseth, he had need have *ingenium valde metaphysicum*, a most metaphysical Ingeny, that can understand all those abstractions and precisions, which are requisite for the full conception of the manner of their Worship.

ple upon such dangerous niceties? Some worship them in regard of actual *representation*; others, and the major part, fall to direct adoration. Some bow *at* the Name, others *to* the Name of *Jesus*. Some *towards* the Altar, others *to* the Altar. It were good people were instructed to understand both what they do, and why, that they might offer up a reasonable service, and not be left to the hazzard of such obscure conceits.

6. In the point of *Justification*, they distinguish between *author & interceſſor gratiæ*. Of which I may speak as a great Divine doth of another, *It is a distinction without a difference*: Or as the Physicians Wife said of Pepper, *That it was cold in working, and hot in operation*; for the distinction stands not in difference of matter, but only in words. There is but one Mediator between God and man, *the Man Christ Jesus*.

7. Again, I find them distinguishing of this Creature-worship; Some say it is not Religious Worship that is given to creatures, but *Holy*: Others say it is Religious, but not *Divine*: A third sort say it is *Religious* and *Holy*, not *primarily*, but *secondarily*: To such poor shifts are they put, [Being deprived of *all* other coverings, see how they lurk

lurk under theſe ſhadows, as a Fox that is hardly hunted, will lurk under the ſhadow of a leaf:] into ſuch a maze and Meander of various diſtinctions they run, only to hide themſelves from the light, and to go to Hell unſeen; all this is but *to put a good colour on a bad matter; to paint a rotten poſt.* A pure ſpiritual Worſhip is eaſie, and plainly ſet down in Scripture, and needeth no ſuch ſhifts or quiddities to order or defend it. When you hear or ſee ſo much of man in it, you may juſtly fear and ſuſpect too little of God in it. I ſhall paſs from this branch with that ſharp, but Chriſtian advice of the learned *Chamier* in his Epiſtle to the Jeſuit *Cotton*, viz. *Crede mihi non excuſabunt vos in illo ultimo & tremendo examine; veſtrarem diſtinctionem ſtrophæ; judicabit Deus non ex placitis ſcholaſticorum ſophiſtarum, ſed ſecundum illud illius cujus hoc eſt præceptum, Filioli cavete ab idolis*: i. e. Believe me, the ſubtilties of your diſtinctions will not excuſe you in the great and dreadful day of account, wherein God will not paſs ſentence according to the conceits of *School-Sophiſters*, but according to the rule of him whoſe command this is, *My little children, keep your ſelves from idols.*

SECT.

SECT. 2.

Their Tenents are absurd and blasphemous.

Secondly, For their tenents, there is poyson enough in that expression of *Valentia* the Jesuit, *viz.* That there is a lawful Idolatry: What will not men say, rather then come out of *Egypt*! Yet see what *Bellarmine* concludes, 1. That there is a worship due to the creature, lesser then that which is Divine, and greater then that which is meerly Civil; but especially distinct from that whereby God is worshipped, and it is called either δουλεία, or ὑπερδουλεία, *Bel. lib.* 1. *de beat. Sanct. c.* 13, and 14. 2. That Saints departed are piously and profitably invocated by the living, *ibid. c.* 19. 3. Though he do not so plainly assert it as others, yet he argueth strongly for the veneration of Reliques. *Lib.* 2. *de Beat. Sanct* c. 1, 2, 3, 4. *de Reliquiis.* 4. That the Images of Christ are to be honoured; provided men put not their trust in them, nor desire any thing of them, nor conceive any Divinity to be in them, but only honour them for his sake represented to us by them, *ibid. lib.* 2. *de imag. c.* 12. Now for the quality of this honour

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or worship, what it is, he thus proceeds (premising a threefold distinction, *viz.* That a thing may be honoured *per se, vel per accidens, propter se vel propter aliud. proprie vel improprie*) 1. That the Images of Christ and of Saints, are to be worshipped, not only by accident or improperly, but by themselves, and properly *q*; so that they terminate the worship as in themselves considered, and not only as they represent, against *Alphonsus a Castro & Durand.* 2. For the man-

q Greg. de Valent. Disput. 6. quæst. 11. punct. 6. saith it is *coadoratio*, or *conjuncta adoratio, & eodem officio & honoris genere, eodem animi motu, & eadem voluntate excitandi opinionem excellentiæ, ille cultus ad prototypon spectat secundum se, ad imaginem vero coram ipsa & in ipsa tanquam vicaria.* They clearly confess that it is the same worship that is due to God, and to the Image; and as the Eccho *est individuum cum suo sono*, so it is one sort of worship, &c. *Constans est Theologorum sententia, imaginem eodem honore & cultu honorari & coli, quo colitur id cujus est imago.* Azor. institut. Moral. par. 1. lib. 9. c. 6. It is the received doctrine of Popish Divines, that the Image should be honoured with the same worship wherewith that thing is worshipped whose image it is. And therefore what adoration is due to Christ and the Trinity, the same by this ground they are to give to their Ima-

ges. In the *Roman* Pontifical published by the authority of *Clement* the eighth, it is concluded, *Crux legati, quia debetur ei Latriæ* (*i. e.* according to them the highest degree of worship) *erit a dextris.* That the Cross of the Popes Legat shall have the right hand, upon this reason, because the worship proper to God, is due to it. *Pontifical. Edit. Rom. p.* 672. Now whether they commit idolatry, who communicate unto a senseless thing, that worship which they themselves confess to be due to God alone, let all the world judg.

ner of speaking, especially in popular Sermons, no man should teach that Images are to be adored with λατρεία; but on the contrary, that they ought not to be adored so; against *Aquinas*, and *Alexander* of *Hales*, who did never see (as he thinks) the second *Nicean* Synod, nor the Eighth General Synod. 3. For the thing, it may be admitted, and the Image worshipped with the same worship wherewith the person represented, is worshipped; but *improperly*, and by *accident*. 4. That worship which properly belongs to Images, is a certain imperfect worship, (he knoweth not what) and logically reduced to that kind of worship which is due to the person represented: *ibid. c.* 25. Touching the Cross permanent or transient, made on the

Bel. lib. 2. *cap.* 23, 24.

forhead, or in the air, any sign or part of the Cross (and especially the Crucifix) how venerable it is, and to be adored, *propter contactum sacri corporis & sanguinis (& propter representationem)* he disputes at large, and so concludes the discourse. *Aquinas* concludes, That the Image or creature representing, is to be worshipped with the same worship that is due to the person or thing represented: So that men are not only to bow *towards* it, but *to* it *terminatively*; and this is that most Idolaters drive at, though they are loath to hear of it at first. For the manner of speaking, let no man say so; but for the thing (saith *Bellarmine*) it may be done. *Gabriel Vasquez* after much ado, shifting and turning hither and thither, and all to little purpose, comes at last boldly to conclude, *De qualibet re adorandâ cum Deo si intentio per eam fertur in Deum*; that any creature in the world may be worshipped, (as they worship Saints, their Images, Reliques, and the Altar) *if the mind be thereby carried towards God*; though the matter and manner be of our own invention, without any Divine Rule or Order, for so they do it. And for this he gives divers unreasonable reasons; This may be done, saith he, 1. *propter contactum realem licat præteritum Christi vel sanctorum*: if

any thing did touch Christ or any of his Saints, as Reliques. 2. *Propter representationem*, as may represent God, Christ, or his Saints, in Images carved or painted, in Crucifixes. 3. *Si sit aliquid Christi, vel Sancti*; If it be any thing belonging to Christ or his Saints. 4. *Si sit opus Dei*; if it be any of Gods works, or have any thing of God or Christ in or about it: And if this be sound judgment, I marvel; how could there ever be any Idolaters in the world? To worship Saints living or departed, their Images, or the Altar and Sacrament, could be no idolatry; To what use serves this Apostolical Counsel? The *Jesuit* hath found out (if any man be stored with so much bad faith as to believe him) a short course to prevent all fear and danger. But enough of their Tenents; it may be, their Practice is better.

SECT.

SECT. III.

Impeacheth their Practice as foul and scandalous.

Lascivus est nobis pagina, vita proba (*Mart. Epigr.*) I would it were so; but hitherto I could never find it the subject of any History; only I shall leave it the subject of hope, pity and prayer. Certain it is, 1. They make and worship the Images of the Trinity; all Canonized Saints *publickly*, and those that are not Canoniz'd (poverty keeping them from that honour) *privately*; and their Images and Reliques, *&c.* They bow to the Altar, in and out of use; they adore the Sacramental bread, by kneeling and invocation And for the Cross,

Quotannis magna pompa & celebritate in Die Parasceves exhibent Latriam imagini crucis & crucifixi, fatente Bellarmino, sic Sacr. Ceremo. Eccl. S. Rom. l. b 7. cap. cons. agni Dei, & Bellar. lib. 7. c. 24. de Eccles. triumph.

How unlike are these to him who was Godman? Christ refused to bow to the Devil, not only because he was a Devil, but a Creature; denying to him not only inward devotion, but outward reverence.

Saying,

Saying, *O Crux ave,*
Spes unica,
hoc passionis tempore,
auge justitiam, reisque
Dona veniam. i. e.

Every year on Good Fryday, with great pomp (and *wooden Devotion*) they give highest honour to the material Cross and Image of the Crucifix, saying, *All hail, O Cross, our only hope, this Passion-time encrease righteousness in the godly, and give pardon to the guilty.* Which passage *Bellarmine* excuseth, (*ubi prius*) that by the Cross there, they understand Christ that dyed upon the Cross; or, that it is a Rhetorical *Prosopopeia* directed to the Cross, as if it were what it is not. But this cannot stand, neither with *their* practice, nor *his* opinion: *Their* practice is downright; they adore the Cross, they invocate it; whether a distinction will free them from idolatry, let them see to it. *His* Opinion is, That the highest degree of honour may be given unto it, as unto Christ though it be but *imperfecte, analogice, reductive propter aliud & per accidens*, (these are Popish figleaves, and childish evasions) therefore they may call upon it, as upon Christ. All I shall say unto you, dearly beloved, is, That you you would be ever careful to order your wor-

Heaven hath a Pillory for *pia fraus* her self, whereon she shall be punished. Let us rather leave Religion to her own Native plainless, then hang her ears with such counterfeit Pearls.

worship so, as not to need any such distinctions; *Fly from idolatry, keep your selves from idols*, partake not in their sins, lest you partake in their punishment. 2. They abuse Writers of all sorts, either by *adding*, as it is manifest they have done in some; or by *putting* out what did make against them and their Cause in others. This corrupt humour hath like a canker, fretted away divers of their sound parts, and so alter'd their complexions, that they appear not to be the same men they were: Witness their *Indices Expurgatorii*. They are *Sinners* in secret, and their *Crowns* sometimes come to *light*. They beat out works upon their own Forge, and send them abroad under other mens Names. They beget base children, and then bethink themselves upon whom to father them. (As long as there are true Diamonds, there will be counterfeit.) Thus they abuse *Chrysostome*, in putting forth a Liturgy under his Name, which presupposeth him dead; about the same they abuse *Erasmus*, as if he had translated and approved it, who dyed a year before it came

out;

out; dedicated to the Bishop of *Rochester*, who dyed before *Erasmus*. *Anselm* they abuse as much in this point, in making him to approve the blessed Virgins immaculate conception, when there is no man more punctually against it in his Book, *Cur Deus homo*. Thus, as in *Lucian*, *Boetius* and others, *Sophia* is brought in, miserably complaining of the usage of the Pseudo-Philosophers, who did usually put their falsities under her Name, and canonize their Errors under the Name of truth So may these, with many other famous men, take just occasion to complain of Papists, who, when their Errors are pursued, flye to them as a City of Refuge, and shrowd falshood under the Name of Truth, and Novelty under the Name of Antiquity. And with such shifts they use to deifie and idolize the blessed Virgin, by Legends, Miracles, and forged deeds, to uphold their Creature-worship, the adoration

See what the learned *Rivet* speaks largely (*lib.* 2. *Crit. Sacr*) to this purpose, *viz.* How Papists have abused most of the Ancients with such kind of forgeries. And also *Daille* in his incomparable Treatise concerning the right use of the Fathers; with *James* his Bastardy of the false Fathers, *first part*.

ration and invocation of Saints and Images: From which

The good Lord deliver us!

Thus briefly, as the *Lacedæmonians* brought forth the drunken man to the view of the children and youth of that Countrey, that the sight might terrifie them from the Vice, have I brought forth the *Idolater, drunk, but not with Wine*, to the view of the world, that all may see and learn to abhor idolatry; saying with penitent *Ephraim*, *What have we to do with idols?*

CHAP. VII.

Wherein are offered the προφυλακτικὰ, or Preservatives against this dangerous Disease.

Fifthly and lastly; One thing only remains, and that is touching the Remedies to be prescribed and used against the danger of Idols and Idolatry: For, as the Physician finds it necessary to prescribe his Patients Preservatives against such dangerous Diseases to which he finds them inclinable; so here it is needful, and the design of all hath been said, to discover the *Antidotes* by which this Evil may be prevented; and they may be gathered either from Rational Discourse, or from Authority.

SECT.

SECT. I.

Mentioneth additional Reasons to the former, to dissuade from it; insinuating Directions to the Work.

First, From *reason.* To those mentioned in the beginning, consider these reasons why you should keep your selves from Idols and Idolatry.

The *first* may be taken from the creature, giving Idolatrous honour and superstitious worship; thou thy self art of more worth, excellency and dignity then the *creature* is, to or towards which thou bowest, or before which thou fallest, in heart or bodily worship; *it* should do reverence to thee, in right reason, rather then thou to *it*. *Man* is the Master-piece of the whole Creation, an *Epitomie* of the visible world, an abridgment of other creatures, partaking with the stones in being, with the Stars in motion, with the plants in growing, with beasts in sense, and with Angels in science; but above all, his honour consists in being made after the *Image of God.* Certainly it ill becomes this *Off-spring* of Heaven to be thus licking the *dust of the earth*, and the Womans Seed

to content it self with *Serpents food*; one of so excellent an extraction, to bring on himself *Canaans* curse, (*a servant of servants shalt thou be*) by subjecting his soul to that which God made to serve its servant the body. Hereby man doth plainly undervalue and uncoyn himself, disgrace the lively and true image of God, after which he was created. It is worse then for a Kings Son to become a Lacquey to a beggar, or for *Alexander* to run in the Olympick Games, or the Cedars stooping to the thistle.

A *second* may be drawn from the creature to which this inordinate honour is given; it neither deserves such honour, or desires it; and why wilt thou give it? It is vain, and unable to do good. Thy labour is lost before it. It is so far from doing thee good, as it doth quite contrary. Idolatry is the torment of the soul. *Peter Martyr* saith, Idols are called עצבים *griefs*, and צרים *torments*, as *Psal.* 135. 15. because

In vain then do the Papists flye to St. *Loy* for their Horses, to St. *Anthony* for their Piggs, St. *George* for their Wars, St. *Apollonia* for their teeth, St. *Stephen* for the night, St. *John* for the day: According to the manner of their Necessities, so are their Gods.

cause they torment the mind, and trouble the Conscience. Neither can they quiet or pacifie it. A certain *Turkish* Ambassador being asked why the *Turks* did not turn Christians: answered, Because the Christian Religion is against sense and reason; for they worship those things that are of *lesser power* * then themselves, and the works of their own hands. So *Paulus Jovius.*

* The Rebels of *Norfolk* in *Edward* the sixth's time, brought with them into the Battel, the Pyx under his Canopy, as the *Israelites* brought the Ark, 1 *Sam.* 4. 3. and said it should save them. But as then the Ark, so now the consecrated God, with all the trumpery about him, was taken in a Cart, which was then in end of an altar, and there lay all in the dust. *Acts & Mon.* fol. 1190.

A third may be drawn from the *Creator*; No man can honour him, but as he requires. Our honouring of him, is no addition of honour, but a declaration of that service and reverence due to such excellency. As the most excellent Orator making a Panegyrical Oration in praise of some honourable Person, doth not infuse any dram of worth into the person, but only declares that which he hath, unto others. The curious

rious Artist in filing the Diamond, doth but set it off in the glory and luster of a Diamond. And as a well-drawn Picture praiseth a beautiful face, only by representing that beauty which was in it before: Thus all our honouring of God, adds nothing to him; his glory shines not with borrowed beams: it is neither in the power of the creature to eclipse the brightness of his Crown, nor to add one spark to it. We can but in weak measure illustrate and declare the honour that is in God. Now he that doth this for God, according to his own fancy, or humane invention, without Divine Rule and Order, in, to, or towards this or that, doth rather honour himself and man, then God; it being one of his *Royalties*, to prescribe his own Worship. Therefore none should give such honour to the creatures, or to God by them, because he requires it not, neither hath he made any promise to accept it. Under specious shews men do but exclude God and his Worship, to advance their own will, and make room for their own wayes. Thus an Idol is made, and the Devil worshipped in it.

Q. *How may this be attained?*

A. For help herein, take these directions, which

which like ſo many ſilver ſtreams, ſhall run in three diſtinct channels.

Firſt, Fear every thing which you love, leſt you ſhould make it an idol; by *primacy*, loving it in order of Nature or Time, before God; or *inordinacy* of affection, loving it too much or too well. How apt are we to run into exceſs? How difficult is it to keep within a ſpiritual compaſs? Even as the corrupt appetite in ſome perſons delighteth to feed on traſh and moſt offenſive meat to a ſound ſtomack; ſo are mens affections (changed by ſin) exceedingly propenſe and inclining to thoſe things which are moſt to be diſliked and avoided; yea, abſolutely prohibited. Learn to love nothing beſide God, but for God, as a ſtep to raiſe you higher and more towards him, as they are Mercies and Love-tokens *r*. Love God above, and before all. Love him appretiatively and intentively; intellectually and affectionately. Look upon every thing without God, as a Sieve pluckt out of the water, as a Coal without fire, as a Cypher without a figure.

r Si iſta terrena diligitis, ut munera amici, ut arrham ſponſi diligite.

Secondly, Look beyond all the creatures [they are but a *colon*, or *comma*, not a *full point*.]

point.] unto God; and learn to distinguish a finite communicated excellency, from that which is *essential* and infinite. His worth is transcendantly excellent, passing the utmost pitch of that observance which the best and highest created intellect is able any way to render. Those bright Stars which did adorn the Hemisphere, disappear and hide their heads on the rising of the Sun that outshineth them: Thus, creatures seem not to be excellent, yea, not to be, when the being and excellency of their Creator displayeth it self. For though divers of Gods Attributes are through his goodness participated by his creatures, yet there is so vast a difference and disparity between them in the creature, and as they exist in God, that they seem absolutely to exclude created beings from any tittle of those Attributes, because they possess them by a way inferior to that transcendent, peculiar manner, in which they belong to God. The best creatures have but some perfections. God containeth all, as Soveraignty comprehendeth all inferior honours, and one Diamond vertuously contains many lesser Pearls. Let the beauty and goodness of all creatures, teach and mind you of that excellency and honour due to him above, but not partake with him, nor de-

deprive him of any, under what notion or distinction soever.

Thirdly, Abhor Idols *r*, especially among Idolaters, in Idolatrous Countreys, and where the use of any thing cannot be severed from the abuse, or not easily in common apprehensions. Shun all appearance of evil. *Male colorata*, though not *in se male*. The Dove not only flies from the Hawk, but will not so much as smell of a single Feather that falls from an Hawk: It should be enough to scare holy souls from any enterprise, if it be but *male coloratum*, *Libenter carebo poculo, in quo suspitio veneni.* I willingly want that Cup wherein there is but the suspition of poyson: As *Hierom* to *Vepotian. Epist. 3. de vit. Cler.* St. *Austin's* Mother left bringing of Wine and Cakes to the Church, not for that it was in it self ungodly so to do, *sed quod Superstitioni Gentilium essent simillima*: Aug. Confes. lib. 2. c. 2. S. *Gregory* speaking of three sprinklings or dippings in the Font at Baptism, saith, *In una fide nihil efficit consuetudo Ecclesiæ diversa. Tamen quod Hereticis id facerent, negandum idem a Catholicis esse faciendum.* The ancient

r Idols, though not formally so, not *gradus in re*, yet if *gradus ad rem*, any help thereunto.

ent Christians would not set up bayes and lights at their doors, though for this they were persecuted as Enemies to the Emperor, because the Temple and doors of Idolaters were wont thus to be garnished. So *Tertul* 5. These primitive Christians would not endure that any Christian should look towards *Jerusalem* praying, because they would avoid the shew of *Judaism*. And *Augustine* thought it unlawful in his time to fast on the Sabbath day, because the *Manichees* did so. Memorable is the story of the children of *Samosata*, that would not touch their Ball wherewith they had played, because it had touched the foot of an Heretical Bishop. If you fear falling into the River, come not too

5 He reasoneth vehemently, That a Christian man ought not to wear a Laurel-Garland on his head, and that for no other reason, but only for that the Heathen used so to do. *De Corona Militis.* Whereupon *Beatus Rheanus.* giveth this note, *Non solum ab his temperandum fuit, quæ manifestam præ se ferrent impietatem, sed etiam ab illis quæ possint indifferentiæ vocari, h. e. quæ essent neque bona, neque mala; partim ne quisquam infirmior ex Christianis offenderetur, partim ne Ethnici in suis erroribus confirmarentur; dum rectius putant esse quos etiam Christianos observare vident.*

too near the brink. If *Valentinian* had not been ſo near the Heatheniſh Services, he had not been defiled with the water caſt about by the Prieſt. He that would not be burnt, muſt not come near the flame; and he that would not drink of the wine, muſt not taſte of the Grape. As a little leak may drown a Ship; ſo the admiſſion of a ſmall temptation, may make way for deſtructive ones: A ſmall ſpark of fire will eaſily catch in a Box of Tindar; and little ſtreams will find a paſſage to the great Sea. But I know *Idolaters* will ptetend *Reaſon* for what they do; and though it be blind and corrupt, yet they would it might be the Rule of their devotion. I will rather preſcribe againſt them *Authority*, firſt of Men; ſecondly of God.

Will-worſhip hath λογον σοφιας, a ſhew of Reaſon.

SECT. 2.

Authority of Men produced againſt Creature-worſhip.

There are Two things which men do, or may rely upon for the confirmation of truth, *viz.* Reaſon and Authority. *Reaſon* is the Ground, *Authority* the Rule, whereby mens Underſtandings, conſidered either

passively, receiving Objects from the phantasie; or *actively*, discoursing and concluding upon them, in regard of the Superior or Inferior Power: The one exercised about the *Divine*, the other *Humane* Affairs ought to be guided; with this Caveat, We ought not to draw *Authority* to Reason in *Divine* things, as *Plato* in his, *Porphyrus* in his, *Origen* and his followers did; circumscribe God with Natures short arms, either comprehend with *Reason*, or deny all; but submit and conform *Reason* to *Authority*. I call that *Authority* which is cited from some eminent Author, for the confirmation of any point we have in hand, presupposing a correspondence in sense and meaning, between one and the other. This hath ever born great sway. *First*, The Word and Works of men. *Pythagoras* and his Scholars had their *ipse dixit*; and we in the Schools have had recourse to a *sic dicit Aristoteles*. Careful we must be not to attribute too much to men: As *Austine* spake of *Cyprian*, *His works I read not as Canonical*, &c. seeing they are not Principles simply, but Deductions which must be referr'd to an higher Rule; and so we make use of them here. To begin then,

First,

First, For ancient Fathers and Councils, they are directly against it. *Synodus Nicena secunda*, did curse *Nestorius* for worshipping Christ, and yet concluding him a meer Man, so an Idolater, for worshipping a creature, at least in his Judgment. *Concilium Laodicenum*, was called and gathered in that Metropolis in *Phrygia*, against some in *Phrygia* and *Pisidia*, who of a long time had adored and invocated the Angels, because they thought the Law was given by them as *Theodoret* in *Epist. ad Colos.* explains their Idolatry; and the Councils endeavour to suppress it, because they left the *Lord Jesus*, to follow their own *Reason*. The *Eliberian* Council held in *Spain* about the time of *Constantine* the Great, voted them down: *Placuit Picturas in Ecclesia esse non debere, ne quod colitur aut adoratur, in parietibus depingatur*: i. e. It is our mind, That Pictures ought not to be in the Church, lest that which is worshipped or adored, should be painted on Walls. St. *Basil* told *Valens* the Emperour plainly, He could not endure, *That any Creature should be worshipped.* We are

ἀξ κλίσματι προσκυνεῖν ἀνέχομαι. Greg. Nat. in vit. Bas.

plainly

plainly forbidden, saith *Clemens Alexandrinus* t, to exercise that deceitful Art, [of drawing Pictures and Images; so jealous were they of the danger, and careful of the prevention of that deceit] for the Prophet saith, *Thou shalt not make the likeness of any thing, either in the heaven above, or in the earth beneath.* And again, *Moses* forbiddeth to make any Image that should represent God, by Art. *Epiphanius lib. 3. Hæres. 79.* speaking of *Mary* the Mother of Christ, saith, *Sanctum quidem erat corpus Mariæ, non tamen Deus; Virgo erat & honorata, sed non ad adorationem nobis data.* Her body was holy, but not a God: She was a Maid highly honoured, but not given us to be adored. *Neque Angelos, neque homines Sanctos adoratione colendos*; neither Angels or holy men are to be adored by us, saith *Athanasius, Ser. 3. Contr. Arr. nta 2, & 4. Reos esse impietatis eos, qui adorant conservos*; They are guilty of Impiety, that worship their fellow-servants, as *Ambrose*

t Καὶ γὰρ ἡ γραφὴ ἀπαγορεύεται ἡμῖν ἀναφανδὸν, ἀπατηλὸν, ἀφίεσθαι τέχνῃ. Οὐ γὰρ ποιήσεις ὁ Προφήτης, &c. Clem. Alex. Protrep. ad Gentes. Pædag. lib. 3. cap. 2.

broſe u hath it. *Nos, non dico Martyrum reliquias, ſed ne ſolem quidem & Lunam, non Angelos; non Archangelos, non Cherubim, non Seraphim, & omne nomen quod nominatur, & in preſente ſeculo & in futuro, colimus & adoramus, ne ſerviamus Creaturæ potius quam Creatori, qui eſt benedictus in ſecula* x. We do not worſhip the Reliques of Saints or Martyrs, nor Sun, Moon, Angels nor Archangels, Cherubim nor Seraphim, nor any other Name, named, or to be named; leſt we ſhould ſerve the Creature rather then the Creator, who is bleſſed for ever. *Non ſit nobis religio, cultus hominum mortuorum; ſi pie vixerint, non quærunt tales honores, honorandi propter imitationem, non adorandi propter Religionem.* Aug. l b. de Morib. Eccleſ. Cath. c. 30. Let it be no part of our Religion to worſhip dead men; if they lived well, they deſire no ſuch honour, but rather that we adore him in whom they are happy; and to be honoured for imitation, not worſhipped for Religion. If they lived wickedly, then why ſhould any adore them wherever they are? *Eccleſia Catholica, Mater Chriſtianorum*

u *Ambr. in Epiſt. ad Rom. & lib. 1. de fide ad Gratian. & lib. 2. de Sp. Sanct.*

x *Hieron. Adverſ. Vigil. & Epiſt. ad Rip. &c.*

norum verissima, nullam nobis adorandam creaturam inducit, cui servire jubeamur, &c. The Catholick Church, the true Mother of Christians, doth obtrude no creature on her children, to be worshipped. The speech of *Amphilochius* y, Bishop of *Iconium*, to this purpose, is memorable: *We have no care to figure by colours, the bodily visages of the Saints in tables, because we have no need of such things, but by vertue to imitate conversation.* To which, much more might be produced of the Fathers, against Creature-worship; but I shall forbear; referring such as desire to see more, to *Tertullian, lib. de Idolatria, & lib. de Coro. Militis, c.* 10. To *Theodoret Serm.* 2. *de Curat. Græcar. affect. & in Deutr. q.* 1. To *Lactantius, lib.* 2. *de Divin. Institut. cap.* 19. To *August. Epist.* 119. *ad Jan. c.* 11. *de Civit. Dei lib.* 8. *cap.* 27. *Epist.* 49. *ad Deo-gratias, lib.* 1. *de Trinit. Lib.* 1. *Quest. Super. Genesim. c.* 6. To *Chamier*, *Rivet*, *Reynolds*, *Perkins*, *Davenant*; with the Book of *Homilies* against the per-

Aug. lib. de Morib Eccles. Cathol. cap. 30.

y Οὐ γὰρ τοῖς σίναξι τὰ σαρκικὰ πρόσωπα τῶν ἁγίων διὰ χρωμάτων, &c. *ut citatus a patribus Concil. Constant. ut refert. Armachanus.*

peril of idolatry, then which nothing can be more plain, concluding Papiſts *Idolaters* in the forementioned particulars. I ſhall end this *Section* with a ſtory related by the *Legend, viz.* That *Epiphanius*, being dead, as he lay on the ground, one curiouſly looking upon him, gave the perſon ſuch a blow with his foot, that he ſtruck the wind out of his belly. The truth of this ſtory I aſſert not; but certainly the *Fathers* who are dead, and many years ago laid in their graves, do notwithſtanding ſtrike the Adverſary to the ground with their feet; the *Creature-worſhipper* cannot ſtand before them.

SECT. 3.

Brings Authority from God, who forbids it directly, threatens ſeverely, counſels and dehorts from it frequently.

Secondly, For *Authority* from God; and this ſhould put men in everlaſting ſilence, were they willing to obey the *truth*, and receive it *in love*. If we can give credit to men ſubject to error, how much more ſhould we to him who cannot deceive or be

 decei-

deceived? What *Austive*, and *Cyprian*, and *Ambrose* had, were but drops from this Ocean; God is *Fons Luminis, autor Veritatis, ipsa Veritas*, the Rule to which all mens conclusions must be referr'd. This is so plain, who doth not see Creature-worship, and meerly bodily-service rejected, and a regular, spiritual worship established. *God is a Spirit, and will be worshipped in Spirit and in Truth*, Joh. 4. 24. where [*Spirit*] in the latter clause, seems to stand partly in opposition to the formality of the *Jews*, who did so wholly addict themselves to outward observances in a spiritless way, as to give occasion to our Saviour of saying, *This people honoreth me with their lips, but their heart is far from me*, (Mark 7. 6, 7.) *Howbeit, in vain do they worship me, teaching for doctrines the Commandments of men.* And partly, to the Idolatry of the *Gentiles*, who instead of tendring service suitable to a spiritual *Being*, worshipped God in and by representations and images of this or that visible Creature: This God abhors. *Sacrifice and burnt-offerings he hath not required; he will have mercy, and not sacrifice. He requireth truth in the inward parts*, rather then plausible inventions of bodily performance.

First,

First, The Lord forbids it directly, *Exod.* 20. 4, 5. *Thou shalt not make to thy self any graven Image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers, upon the children,* &c. Here is Divine Authority, a Card which Papists are afraid to look on: Therefore some of them do fasten it close with the first precept, and so retaining the words, destroy the sense and interpretation. Others do cunningly drop it under Table in shufling. Again, *Deut.* 4. 15, 16, 17. *Take ye heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) lest ye corrupt your selves, and make you a graven image, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flyeth in the air, the likeness of any thing that creepeth on the ground, &c.* Isa. 42. 8. *I am the Lord, that is my Name, and my glory will I not give to another, neither my praise to graven Images.*

Vasquez saith, the second Commandment belonged only to the *Jews*.

Secondly, The Lord hath threatned, and most severely punisht it, when at any time they worshipped another beside him, or with him. *Deut.* 28. 10, to the end. 1 *Cor.* 6. 9. *Know ye not, that the unrighteous shall not inherit the Kingdom of God. Be not deceived—— Idolaters——shall not enter into the Kingdom of God.* Rev. 21. 8.——*Idolaters——shall have their part in the Lake which burneth with fire and brimstone, which is the second death.* Rev. 22. 15. *Without are——Idolaters——* Deut. 27. 15. *Cursed be the man that maketh any graven or molten image, an abomination unto the Lord.* Psal. 106. 39, 40. *Thus were they defiled with their own works, and went a whoring after their own inventions: therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.* 2 Chron. 7. 22. —*Because they forsook the Lord God of their fathers, which brought them out of the Land of Egypt, and laid hold on other gods, and worshipped them, and served them, therefore hath he brought all this evil upon them.* Psal. 16. 4. *Their sorrows shall be multiplyed that hasten after another God.* All which speak but cold comfort to *Creature-worshippers*. It should be to them like the hand-writing on the Wall of *Belshazzars* Palace, which caused his countenance

nance to change, and his thoughts to be troubled. And serve to others, like the *Romans* Alarm of *Hannibal ad portas*, to make them watchful, and abhor Idols and Idolatry: though that terror of *Carthage* was but a slight amazement, to those dreadful denunciations of wrath from the mouth of God.

Thirdly, He doth counsel and exhort frequently, to prevent this danger. For instance, I shall take no other, seek no further then to those under hand: Where,

First, The Counsel is dehortatory, as a Star from Heaven, clear and visible: *My dearly beloved, flie from idolatry*, 1 Cor. 10. 14. from the society of Idolaters; from all appearance of such evil; from all profession of outward practice, though you could keep your hearts to God; flye from it speedily and totally: and so St. *John*, *My little children, keep your selves from idols*, and not only from Idolatry, as *Tertullian* notes: Though it cannot be kept from you while you live in the world, yet you may *keep your selves from Idols*. And that, *first*, From loving and affecting them, so as to worship God in and by them. *Secondly*, From making them: No Images at all may be made of the Deity, nor of any other thing, to a Religious end, to bow unto, or before it; to wor-

worship it, or to convey worship by it to another. There is no warrant so to honour them, in regard of representation; neither *inwardly* with our hearts to put confidence in them, or to expect help or furtherance from them: Nor *outwardly* with our bodies, by uncovering the head, bowing the knee, dedicating Temples, erecting *Altars*, or going on pilgrimage to them. All Images and Pictures are not simply forbidden; there was an holy use of them under the Law, in the *Cherubins*, and the *brazen Serpent*, which were types and signs of Gods Appointment; and there is still a common use of them, and that threefold, viz. *Political*, for distinction of Coyns: *Historical*, to help memory in representing persons absent, or things long since done, to the eye, as if lately done: To which a third use may be added, and that is, for Ornament and Delight, but in private houses only. *Thirdly*, From having and keeping, if they have been abused to Idolatry, or be likely to be so abused. *Hezekiahs* example doth warrant Magistrates to pre-

Imagines primo inter privatos parietes usurpatæ gratitudinis ergo, (teste Eusebio) *postea in Templa etiam introductæ memoriæ causa, tandem degenerarunt in adorationis objectum.* Chamierus.

prevent idolatry by destroying the instrument. *Fourthly*, From frequenting the company and familiarity of Creature-worshippers; because the example is scandalous, a dishonour to God, and a snare to others; and because their fellowship is dangerous, both in regard of their *Cunning* and *Corruption*.

First, In regard of their *Cunning*, which appears in their fair words, and plausible distinctions, to deceive

Bellarmine's good opinion of his *Romanists*, *Romani sicut non acumen ita nec impostoras habent*, That they are neither sharp nor subtil, will not hold true; but as the Devil is both, so are they. Witness their crafty, cruel, both Positions and Dispositions; that old Serpent hath lent them both his Seven Heads to plot, and ten Horns to push.

the simple, and to avoid the blame of Idolatry. *First*, Read here what they have said, that you may learn to fear what they will say, and plead for themselves: 1. They say, they worship not Idols, but the Images of the true God, and of real Saints, *adorationem exemplari*; not directly and properly, but by an accidental consequence; this hath been sufficiently confuted: the *making* is forbidden, much more the *worshipping*, under what noti-

notion or distinction soever. The *Gnosticks* were condemned by *Irenæus*, for making and worshipping the Image of Christ, and of *Paul*; yea, they are worthy to be deceived, saith *Austin*, who seek Christ and his Apostles, not in Scriptures, but in painted Walls. 2. They worship not Images *terminatively*, (as some say, though others deny it; for in this point they agree not, but in variety and inconstancy) but the exemplar, in, by, at, and towards their Images. So did the Gentiles say, as witnesseth *Chrysostome*; and so much did the Jews pretend for their Calves; but *who required these things at your hands?* 3. They say, the Scriptures only condemn the worshipping of Heathenish Gods, or to their Images; but that is manifestly false; the Scriptures indeed condemn those, but not those only: Besides, Creatureworshippers at this day do differ very little from the Gentiles in their *Idolatry*: These I deem worse of the two, because they have more means of knowledg, and can say more in

Chrysost. Hom. in Ephes.

Ludovicus Vives saith, he seeth no difference between certain Christians worshipping their Images, and the old heathens adoring their Idols. In *lib.* 8. *de Civit. Dei, c.* 27.

in defence of it, to harden themselves, and seduce others. 4. They require and practice but a *bodily-worship*; and is it not fit to worship God with our bodies? *A.* Yes doubtless; with our *spirits and bodies* we must *glorifie God*; both are *bought with a price*, but not with our *bodies* only, or chiefly; that bodily worship limited to places and things, so necessary among the *Jews*, is now abolished, and a more spiritual worship come in place; not so, but that the body also must joyn in this worship, to do what God requires, and not what men fancy in their own brains. If this bodily *Worship* have any ground or rule in Scripture to warrant it, we accept to practice it with all readiness and cheerful thankfulness; but if it prove a meer invention of *men*, to *men* we leave it, as not daring to be *wise above what is written.*

Secondly, Dangerous is their fellowship in regard of *Corruption*; which is too-too manifest, both in faith and manners. As Mud put into the Spring, maketh the stream: You may not have fellowship with Idolaters, in belief of their *Tenents* and distinctions, which are old and heathenish,

The Iesuit can silver over his eyes, and dress error in Truths Coat, and weak brains are soon intoxicated. When flattery and subtilty meet with the simple, they easily become a prey. The *Romish* Whore enticeth men to drink down the Poison of her Idolatry and filthiness, because it is given in a *Golden Cup*, Rev. 17. 4. and Sir *W. Rawleigh* was wont to say, That were he to chuse a Religion for fleshly liberty and licentiousness, he would chuse Popery, which is indeed an alluring, temping, bewitching Religion, none like it.

(though new trimmed up, as an old Hagg in a new dress, or a Strumpet in a modest womans attire) nor in the exercise of their *Religion*: See 1 Cor. 6. 14. *Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what Communion hath light with darkness?* There must be no harmony, where the chief Musician will have a jar. Now if the Popish Service come within the compass of Idolatry, as I conceive it doth, if ever there were Idolatry in the world; then it is unlawful to have fellowship with them. Remember *Naamans* going into the

When the Emperor went unto the Mass, the Count *Palatine*, who was his Sword-bearer, carried his Sword before him to the Church-door, but would not go into the Mass house

with him, not having learned, that the distinction of *genuflexio imitativa & genuflexio obsequii*, would have saved him from Idolatry.

house of *Rimmon*, 2 *Kings* 5. 18. Though the Prophet bid him *go in peace*, he allowed not *Naamans* Fact; he was not free from sin in that business, and therefore craved pardon. And for their *Manners*, how infectious are they? A tainted air doth easily infect a sound body; and fresh waters, by running among the Salt, tast brackish. Hence the Christians of the Primitive Church were so wonderful wary to have

When *Julian* the Emperor caused his own Image to be put upon the Idols, that while the Christians did give external obeysance to that, as a Civil expression of honour, that they might be thought to worship the Idols, they generally refused it, from this Principle of holy fear.

nothing to do with Idolaters, and their customs; for *Nonna Nazianzen*'s Mother would never eat Salt with any of them. In *Tertullian*'s time it was accounted unlawful for Christians to wear a Garland, because it conformed them to the Heathens. The Primitive Christians would not cast a little Salt into the fire, because that was in use to acknowledg worship, to countenance an Idol. *Gregory*, Son also to *Nonna*, said, We must

not tread the way twice with them, for fear of infection; but pass by Idolaters, as men walk over the Quick-sands, swift and lightly, lest we sink into them; or as *Ulysses* sailed by the shores of the *Syrens*, either tyed to the Mast, (*i. e.*) the Word of God, or our ears stopt like the deaf Adder, that we might not hear the inchantments of those *Babylonish* Whores. In *Japan* (as it is said) is a Land-creature, not much unlike to a dog, which by often using to swim, and duck in the Sea, is at length turned into a Fish: So, many hazard themselves by conversing with Idolaters, have been brought to think first, their Religion is not so dangerous, then to like it, and at last to love it, quite to forsake the truth of *Christ*, to embrace the poyson of Antichrist; as some out of curiosity and novelty have been known to go to hear Mass, and afterward have lent the Idol not only their ear, but their knee also; as in our late times many have gone with itching ears into Sectarian company, and have come home with the Plague in their head. It's dangerous to come near an Hornets Nest; the men who went near the Furnace, were burned, *Dan.* 3. 22. Therefore as the Lord commanded the Prophet that he sent to *Bethel*, not to *eat bread, or drink water* in that place

place of Idolatry; Men should be careful to shun society of amity and familiarity with Idolaters, though not of concord and commerce; except in the case between Husband and Wife. How any children of this Church and State, can leave it, to live so long (*voluntarily*) ten, fifteen, twenty years in *Idolatrous* Countreys, only for gain, I know not: Let them consider, 1. What they leave? all the ordinary means of grace. 2. Whither they go? even into *Idolatrous* Countreys, where are no means, or at least, none to satisfie them with, either to beget or maintain spiritual Life. 3. What they endanger? the loss of their Goods sometimes, and of their lives; but always hazarding the life of their precious souls (more worth then food and raiment) by committing *Idolatry* themselves; or at least, by conniving, approving, and so partaking with them in their Idol-worship. It is not safe coming at the Devils Mess, though our spoon be never so long. They return hea-

There are that plead for this ungodliness, That though they present their bodies there, yet they preserve their souls for God. A poor pretence! For why could not Christ, for a whole world, with all his wisdom find out such a piece of Policy?

heavy loaden, whether in sin, or in purse more, one day they will know. The Lord give them repentance for their *Adultery*, and warning to others, they may not buy *Gold* so deer.

Popery is *Idolatry* (all the water in *Tyber* cannot wash them clean, who are defiled by it:) as gross and as dangerous, as the Sun ever gave light unto *. 1. By worshipping the Sacramental bread with bowing and prostration upon every elevation or circumgestation; and whosoever doth not bodily adore it, with the worship of λατρεία, is accursed by a *Tridentine* Decree. 2. By worshipping Saints and Angels with Religious Ceremonies, making Vows and Pilgrimages to them, dedicating Temples, and directing their prayers to them. But with reference to the blessed Virgin *Mary*, they double their pains and sin, advancing her above Christ, equalizing her with God. 3. By adoring the reliques and parts of Saints, and by ascribing a Physical efficiency unto them, to

* *In communionem eum illis nemo venire possit, aut saltem permanere, nisi eadem opera manifestatius idololatria velit evadere.* Davenantius Duræo.

So *Costerus*, *Biel*, *Bonavent.*

to cure Diseases, and drive away Devils. But in this they are much

The Reliques of St. *Sebastian* were once carried out of *Rome* to *Tacinuni*, & laid upon an Altar, for to stay the devouring Plague. So *Paul. Diaconus de gest. Longob. lib. 6. c. 6.* *Sergiopolis* is said to be preserved from the fury of *Cosroes* King of *Persia*, by the vertue and holiness of the Martyr *Sergius*. *Evagr. lib. 4. c. 28.* Such was the superstition of his times. *Post. An. Christ.* 592. In the design of the holy War, this was imputed as one cause of their ill success, Because they alway imputed their Victories to the *Material Cross*, which was carried before them; so that Christ his Glory after his Ascension, suffered again on the Cross by their Superstition: *Fuller's Holy Warr.*

and justly deluded; preserving and kissing the bones of bruit beasts instead of Men; of Saint *Peter*, *Anthony*, *Christopher*, *&c.* as hath been often found out; and worshipping their bodies, parts or Images on earth, whose Souls (and yet the judgment of Charity shall enjoy its full latitude) are tormented in Hell. 4. By making and worshipping Images of the Blessed *Trinity*, and of the Saints, with the same worship which is due to them; at least *Analogice* and *Reductive*, a distinction of *Bellarmine's* invention, to help *Aquinas* out of the mire. The Cross must have it λατρεία fully, *propter contactum & re-*

& repræsentationum Christi Crucifixi; because Christ touched it [by that reason they must worship *Judas* likewise] and it doth represent Christ. 5. They increase their Idolatry, by that efficacy they put *in*, and by that excessive honour they give *unto* all their consecrate Implements; their *Agnus Dei*, Crucifix, Beads, Holy-water, Oyl, Altar, and the like. Thick is that darkness, and heavy is that burden under which those poor souls wask and labour. There is no *agreement between the Temple of God, and the temple of Idols*; yet communion there may be thus far, to pray for them. Thus the Counsel is *dehortatory*.

CAP.

CHAP. VIII.

In which the Exhortatory part of the Text is treated of, viz. *Of cleaving to the true sincere Service of God.*

SECONDLY, It is *Exhortatory*, and comes next to be handled. I have hitherto been employed on such a score as that whereon the *Pythagoreans* (as we read in *Jamblicus* and others) used to promise certain Preparative Experiments, which they (significantly enough) called Purgative, to dispose their Scholars minds to receive the more sublime and sacred pieces of *Philosophy*; and these they were wont to communicate to souls in a due degree prepared for such doctrine. Or as *Physicians*, to clear the sight, are wont to purge the head, that the eye freed from all darkning and disguising tinctures, may the more perfectly discern the Objects to it. So the immediately foregoing part of this Discourse hath been active to prepare for that which follows: Its aim hath been

been to remove the *Prohibentia*, the impediments of the right serving God by way of *Dehortation*. It follows, and room is made for to discourse of the *Exhortation*, which is implied in the Text; and as the times of Christ opposite to the *Institution* of the Gospel, did require the inculcation of this point; so ours, opposite to the *Restitution* of Gods Worship, to its native simplicity, do bespeak the same. *In quibus animum firmare oportet Constantibus exemplis*, as he in *Tacitus*.

That part of the Text which is implied, is this, *viz. That they should cleave unto God with full purpose of heart, in that spiritual Worship and Service which is required in the Word* *. The best *Remedy* against Idols and Idolatry, is to know what the Lord himself requires from man, while he is here below, and how it must be offer'd to him. Which being carried in mind, and followed, there is the less danger, come what will come.

* 1 *Thes.* 1. 9. They turned from Idols to serve the living and true God.

Of this we will take a brief survey, and labour to discover what it is in *it self*, and in the *parts* thereof.

SECT.

SECT. 1.

Discovers what the true Service of God is, from the Foundation *thereof*, viz. *Knowledg and Faith.*

First, For it self: It is a *worshipping of the true God in spirit and truth, according to his word.* It is that fealty and homage which the creature oweth and tendreth to the Fountain of his Being and Happiness; the tribute which Souls pay to the *King of kings*, whereby we acknowledg his Soveraignty over us, and our dependance on him; called it is by several Names; as Honour, Service, Adoration: *Worship* (as one piece of Gold containeth many pieces of Silver) comprehends them all. The *Object* thereof is the true *God*. All Religion without the right *Object*, is a meer notion, an empty nothing. Worship is one of the chiefest Jewels of Gods Crown, which he will by no means part with. God is the alone Object of the good mans Worship. There is a *Civil* worship due to men, *Gen.* 48. 12. *Joseph bowed to Israel.* But *Sacred* belongs to God, who will not give his honour to strangers, nor his praise to graven Images.

Wherein, for the right understanding thereof, these particulars are to be considered, *viz.*

First; The *Foundation.* Secondly, The *Rule.* Thirdly, The *Properties.* Fourthly, The *End.*

First, The *Foundation* in us of all honour to be given to God, is *Knowledg* and *Faith.* All Worship without these, is but a building on the Sand, which will not endure; like a Sacrifice without fire, a Bird without wings. 1. *Knowledg* is necessary; as the Star is no Star without light, so worship is no worship without *Knowledg.* This is the Pilot to guide souls in their obedience, the only Usher of Faith, the *Embrio* or first matter of which Faith is form'd. Though it's granted, that as the Stars differ in their glory and light, so one Christian may excel another in *knowledg*; yea, God doth not require so much of some, as he doth of others: Such a degree of *knowledg* will he accept of in some, which he will not in others: So that according to the means and opportunities of *knowledg*, more or less is required; but n all a competent measure. Through this Optick Glass of *knowledg*, the soul must see, 1. *God*, who is to be honoured, lest the speech of our Saviour be verified, Joh. 4. 22—*Ye wor-*

ship

ship ye know not what: And our Worship be like that of the *Athenians*, who dedicated an Altar *to the unknown God*, *Acts* 17. 23. which was Superstition and Idolatry. Blind devotion will never find the way to the true God. Now this *knowledg* of God must be threefold, *viz.* What he is in himself for Nature and Person; and what he is to us under Covenant, and by Experience; and what he hath done for us in the works of Creation, Government, Redemption. It is not *Deus absolutus*, but *relativus* (as *Luther* speaks) not God considered *absolutely*, but *relatively*; as a Father in Covenant through Christ, that is the ground of all our hope and comfort. The former knowledg of God would terrifie and drive men to despair, as we see in *Adam*, till he was comforted with the promise. Again, *Knowledg* of God in the glory of his Attributes, is the ground of honour. They that know him, do honour him. What was of old said of *Socrates*, may be truly applied here, All that did not know him, did not love him. All that thus know God, love God. *Ignoti nulla cupido.* Where the Sun is set in the Understanding, there must needs be night in the Affections. *Had they known it, they would not have crucified the Lord of Glory.* Beauty known, is admir'd.

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The sparkling Diamond is beloved. And according to the measure of mens saving-knowledg of God, such is their *honour*. Ignorance is the Mother of all dishonour. Ignorant men discern no more of Gods Beauty and Excellency, then blind men of colours. He is to them as a Myne of Gold covered over with earth and rubbish: As a bed of Pearls hid with an heap of Sand. As he said, It fares ill with Artificers, when ignorant persons judged their most curious works; surely God loseth much of his Glory, when ignorant persons draw near to him; they have but shallow conceptions and apprehensions concerning him, and such honour do they give unto him. They that know thee, will love thee, *because of the savour of thy good Ointments*. *Secondly*, Through this Optick Glass of Knowledg, Souls must see themselves; and know, *what* we were *by Creation, viz.* Happy, because Holy; *all glorious within*, like the *Queens daughter*, *Psal.* 45. bearing the Image of God, tuned by his own finger into a most sweet harmony, entituled to Glory, Beloved of God, the Picture of Heaven. O blessed condition!

Ignorantia est mater omnium dirorum: As the Bishops concluded in the Council of *Toledo*.

Man

Man then shined in created lustre, as a clear Skye with Stars, and radiant Diadem with Jewels. *What* we are by *nature*, miserable because *sinful*; overdrawn with the Devils Picture, full of guilt within, subject to curses without, loathed of God, because fallen from his glory; Hell Epitomized. O wretched Estate! Beauty turned into deformity, the Sun of Light which shined in the Region of the Soul, overclouded with *Chimerian* darkness: And all this under an impossibility for nature to help it self. What we are, or may be by *Grace*, *viz.* Made conformable to God in Christ, tuned and prepared for Heaven, clothed with the spiritual Enamel and Embroidery of Sanctification: Have our *Leopard* spots taken out, and our Cypris turned into an Azure beauty; from the lowest Hell be raised to the highest Heaven. This must be known. Hereby it will come to pass, both, that you will *advance God* to the highest step of perfection, in your own weak apprehensions, and *debase your selves* to the lowest degree of humiliation; two things very requisite to divine *adoration*. 2. As *knowledg*, so *faith* is necessary. Knowledg is a dead form, if it have not Faith to animate it. This is the soul of Religion. Knowledg indeed is a fair Garland to look upon, but with-

without Faith, it is barren, and worth nothing. A man may have great or large *knowledg* in the matters of Religion, and yet be no better then a Devil. Hell is full of Learned Heads. *Faith* gives a distinguishing Character to, and must, like a silver thread, run through the whole Work of a Christians obedience. As the Sun in the Firmament, and the Eye in the Body, so is Faith in Christianity. No *Faith*, no sound or acceptable Worship, *Heb.* 11. 6. But as dead bodies are rubbed without heat, so do in vain force on themselves an heartless Religion without Faith. All our life here without it, is but a vital *death*. All the knowledg in the World without Faith, is but (as *Luther* speaks of Sense and Reason alone) *bestia noxia*, to overturn and destroy; it is but a step to *Atheism*, to deny what Reason cannot comprehend. *Austine* confesseth this was a great prejudice to him in embracing Christianity, he contemn'd the simplicity of the Gospel. *Dedig-*

Hence the mistake of the *Arminians*, and before them, of the *Pelagians*, and before them of *Origen* and *Porphyrie*, that they will not acknowledg Gods Acts and Truths to be above and beyond Reason. They may be agreeable, though not apprehended. These men will apprehend, or deny.

nabar

nabar esse parvulus. From this bitter root, sprung all those *Arrian* and *Socinian* Heresies; they would measure God, and the highest things of God, after the rate; and fathom the bottomless depths of Divine Mysteries, with the small cordage of *Reason.* He that will believe no more then he can conceive by Reason, can never be a Christian; as he can never be a *Logician* that will assent without Reason. *Faith,* like an ancient *Pyramid,* which the less it grows to a mans eye, the nearer it reaches to Heaven; whereas *Reason* for the most part, like *Astrology,* begins in Nature, and ends in Magick. It is like that *gladius Versatilis* in the hand of the *Cherubim* that kept Paradise, a Sword that turned every way; it may keep from the *Tree of God,* but can never bring men to it. Suppose enough might be read in the Book of Nature *without* us, yet the Light of Nature *within* us is too weak and little to improve those Characters

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racters for ſufficient direction, (whatever hath been proudly challenged to the contrary, by ſome ſons of Deluſion) like the light of the Moon and Stars; yea, not ſo much; it is not able to direct us in any thing to ſalvation. *Revelation* was mercifully added, to help the creature, that ſo man might read in the one by *Reaſon*, and in the other by *Faith*, in both of God, the ſole ſubject of Divine Worſhip.

SECT. 2.

Leads us to right worſhip of the true God, by declaring the Rule thereof, viz. The revealed will of God.

Secondly, The *Rule* whereby it muſt be ordered, is the revealed will of God, recorded and made manifeſt in the Scriptures of the Old and New-Teſtament, without addition or diminution for eſſentials. All voluntary honour is will-worſhip. Mens fair inventions, are but plauſible deluſions. *If any man add unto theſe things, God ſhall add unto him the plagues that are written in this Book*, Rev.

Nil vel bono cauſa addendum eſt præcepto. Ambr. *in* 3. Gen.

Rev. 22. 18, 19. *And if any man shall take away from the words of this prophesie, God shall take away his part out of the Book of life.* It is a dangerous thing to innovate, by detraction or addition to alter the rule of Divine Worship; yet men will be tampering with *forbidden fruit*; something they would have of their own invention; they would out of their wisdom (which is their folly) add some Ceremonies, at the least, to beautifie the slovenly worship of God, (as some have blasphemously called it,) hence came the gorgious Altars, which must be bowed unto; the Crossings, Paintings, Crucifixes, Rails, Images, Vestments, with other *Romish* Trash, to draw on *Conformity* with that Enemy of the Lord Jesus; as if men were wiser then God, or that he had left an imperfect Rule to the Church, and they more careful of his honour then he himself is; believe it who that can! But whether they provoke him to fury, let that judg, Ezek. 8. 3, 4. *per tot.* and Ezek. 43. 8. *In setting of their threshold by my threshold, and their posts by my posts, they have even defiled my holy Name by the abominations which they have committed.*

There are three things required, that mens services may be acceptable honour, *viz.*

First, The Person must be accepted,

and the nature renewed by the Spirit of Christ. It is not every one that can honour God. *An evil Tree bringeth forth evil fruit.* Nothing can work beyond the Sphere of its activity. Upon this ground it was that *Luther* was bold to assert concerning a graceless man, *Quicquid Operatur, docetur, & vivitur extra Christum, est Idolatria coram Deo, & peccato. Luther. Tom. 3. Edit. Jenens. p.* 300. And for holding the contrary, as *Austin* affirms, (*Contr. Julian. Pelag. lib.* 4. *c.* 3.) more then for any other of their corrupt tenents, the Christian Church did most abominate the *Pelagian* Hereticks. *Hoc est unde vos maxime Christiana detestatur Ecclesia.* And St. *Paul*, whom we are bound to believe, in *Ephes.* 4. 17, 18. concludes as much, when he opposeth the life of the Gentiles to the *life of God*; which, saith he, they were alienated *from*, as also from the truth as it *is in Jesus*; and from that true holiness, or holiness of truth, wherewith every spiritual worshipper is endued. Spiritual service must be done by a spiritual person. *Zacheus* was too low of himself to see Jesus; he was fain to get up in a Tree. Men are too short to reach to any good work; it is above their reach, till the Spirit of God lift them up. *The natural man perceiveth not the things of*

Gods

Gods Spirit they are foolishness unto him. Like the *Crocodile*, which is reported to be of quick sight on the land, but of dull sight on the water: Natural men are sagacious in *earthly*, but have no insight at all in *spiritual* things. Outward *bodily* worship, severed from this *spiritual*, may be performed by any one; (therefore it is that Popery is so plausible and passable among our ignorant people, because it presseth nothing so much as *bodily* worship, which they may do, and pass for good Christians, without any inward change, self-denial, and the practice of mortification) but this *spiritual* worship requires a spiritual principle, (without the holy spirit there is no holiness) else, what men do, may be a duty for the *matter*, and yet a sin for the *manner*. The mode and the form being wanting, marrs all; *e.g.* Velvet is good matter to make a garment; yet it may be so marr'd in the cutting, that it shall not obtain the name of a good garment: Pieces of Timber are good Materials for an House, but they must be artificially framed. An unsanctified man gives Alms, and in so doing sinneth; not because he gives, but because he gives not in the manner he should: *The sacrifice of the wicked is an abomination to the Lord.* As a foul hand defileth the purest water,

water, so an unholy heart defiles all holy duties, it drops poyson upon all, envenoms every Ordinance, whereby it becomes a *Sodom*-apple, only fair to the eye, a beautiful face with impostumed Vitals; at best, they are but the sp cing and embalming of a dead carkase, which can put no beauty or value upon it. (*They in the flesh cannot please God.*) How much more abominable are they when brought with a wicked mind! Our bodies are but *subordinate* Instruments for the expression of honour, the principal Agents or Seats of all acceptable service, are the Spirit, the Understanding and Will; these must be renewed and set on work, then it is reasonable Service. *The sacrifices of God are a contrite spirit.*

Secondly, It must be a thing commanded, that so it may be done in faith. What is not *Divine*, is no matter for my *faith*, nor *rule* for my worship. *What-*

Non credo quia non lego. I do not believe, because I do not read it, was a known speech in Antiquity: I am to say, Hitherto shalt thou go, O my Faith, and no farther. *Hoc primum credimus, cum credimus, quod nil ultra credere debemus.* Faith and the word must run parallel.

soever is not of faith, is sin. *Austine* acknowledgeth that of *Socrates* as good and true,

vie. God must be worshipped only in that way he hath appointed; otherwise it is not service, but sin, such as God will not own. It is said of *Tamberlane*, That he would not own a Pot of Gold which his Soldiers found and brought to him, because it wanted his Fathers impression. Certain it is, Christ will own no performances, unless they bear the impression of Gods Command. *Whatsoever is commanded by the God of heaven*, Ezra. 7. 23. that must *diligently be done for the house of God.* A servant, though he do not contrary to his Masters work, yet if he do not the same he is commanded, that servant is obnoxious to his Masters wrath. *In vain do they worship God, who teach for doctrines the commandments of men*: Which overthroweth all that Will-worship and honour which is offer'd to the Lord by creatures, whether to them, or towards them, Images, Crucifixes, Altars; and by this Rule, a Cloud is cast upon all the glory of mens Traditions and Ceremonies, climbing up like *Reubin*, into their Fathers bed. Alas, these are but chaff among the wheat, as weeds and nettles among flowers. *Who hath required these things? (---Walk in my Statutes, and keep my Judgments, and do them, Ezek.* 20. 19.) God hath no where appointed them; they have none of his Image im-

imprinted on them; therefore they are will-worship and idolatry; and what acceptance such will find, is not hard to judg. Queen *Elizabeth* once in her progress, observing some pictures of her hung up for signs, to be very unlike her, caused them to be taken down and burnt. Certainly such a consumption will be the reward of that service which bears not Gods Image, I mean that of his appointment, though men idolize their own fancies, and hang them up as Ensigns of Gods honour. Our Practice, and Gods Precept must go together; and His, not our will, must be done.

Thirdly, The mind of the Worshipper must intend the honour of God *Sursum Cor*! The heart must be lift up unto him, while men are in his service. Those that act Gods Service, as Papists do their *Pater-nosters*, and as Musicians play their Lessons with their fingers, when their minds are busied about other things, will make but harsh Musick in Gods ears. He values nothing we do to him, or for him, without the heart – *God hath commanded thee to do these Statutes and Judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul, Deut.* 6 16. Obedience without the heart, is as fire on the Altar without incense. The

heart

heart is ſeat of love, and this perfumes every duty. *Abel*'s ſacrifice was accepted, but *Cain*'s rejected; why? becauſe *Abel*'s heart was with God, but *Cain*'s was not; the one minded the ſanctifying of Gods Name in his Service, which the other minded not; the one offer'd a kernel, the other a ſhell; the former a jewel, the later a casket. It was therefore an Athieſtical ſpeech of *Machiavel*, that the ſhew of holineſs is uſeful, but the zealous practice of it burdenſome. Indeed a child will look on the outſide of the book, but a wiſe man regards the matter within. God values not a fair well-complexion'd outſide, if the Lungs and Vitals be rotten. He regards not Rivers of Oyl, nor all manner of *Sacrifices*, without the heart, *Pal.* 50. 7. & 69. 31. When *Abraham* offer'd *Iſaac*, if he had not offer'd his own heart alſo, it had never been *accounted to him for righteouſneſs*. It is by this inward production, God judgeth our ſervices. In prayer he looketh for a *flaming* heart; in hearing the word, he looks for a *melted* heart; in faſting, for a *rent* heart; in thankſgiving he liſtens for *melody* in our hearts. True Religion doth ſhell our performances, and takes the kernel; it extracts the ſpirits and quinteſſence of them. Thus muſt acceptable

ble service be attended. These three are as the strings of an Instrument well tuned; no good melody to be made without them; as one defect in a Picture is enough to render it unlovely, the beauty thereof consisting in the symmetry and perfection of parts. *Malum est a quolibet defectu, bonum non est nisi ex integris causis.* Such is the service that can stand before God; if it come short in either of these branches, the Picture is marr'd, the harmony broken, and not likely to be pleasing.

SECT. 3.

Displayes the properties of this Worship, which are five, viz. *Voluntariness, Regularity, Incommunicability, Simplicity, Moral Decency.*

Thirdly. The *properties* of this Worship come to be considered, and they are such as follow, *viz.*

First, It must be *voluntary* and affectionate, not constrained or counterfeit. *Psal.* 110. 3. Christs people are described to be a *willing people*. Religion should not come to extort

extort the heart, and hale men to obedience, as the *Bear* is haled to the ſtake; but lead them by a ſweet and eaſie manuduction. Indeed, God will not look upon that which is done *grudgingly*, and as it were of *neceſſity*; when men are kept in Gods ſervice as unruly beaſts in a Paſture, by an *hedg of thorns*, as the expreſſion is, *Hoſ.* 2. 6. *Virtus nolentium, nulla eſt*, it is interpreted as nothing. *Lex voluntarios quærit*, ſaith *Ambroſe*; Men muſt not only *facere bonum*, but *velle bonum*, do that which is good, but *will* it. *Cain's* Sacrifice was rejected, why? it was not a free-will offering, it was preſſed out of him as Verjuice from a Crab: He brought it as a *task*, rather then a *duty*; not as an *offering*, but a *tax*; not as *worſhip*, but *penance*. And this is the gins of all unregenerate men, they do the will of God againſt their wills; it is not their *meat and drink*; it goes not down as their food, but as a potion; their motion is like that of a Jack or Windmill, forced with outward weights. They bring to God a bone without marrow; then gliſter and ſhine, but *burn* not; like ſome men, who lifting with others at a burden, make as loud a cry as the reſt, but put no ſtrength to it at all. So that what *Seneca* ſaith of a gift, I may

Multum interest inter materiam beneficii & beneficium, itaque nec aurum nec argentum beneficium est; sed ipsa tribuentis voluntas. Sen. de Ben.

say of a Sacrifice, It is not Gold and Silver makes a gift, but a willing mind; if this be wanting, the Gold is only *parted* with, not *given*; so it is not bare Service either in prayer or hearing, that makes a Sacrifice, but a willing mind. Therefore *David* counsels his son *Solomon*, not only to serve God, but to serve him with a *willing mind*, 1 *Chron.* 28. 9. Delight in duty, is better then duty it self. We see here the beauty, the lustre of spiritual worship, this renders it amiable in the sight of God, and shall wear the Garland of Divine acceptance.

Secondly, It must be *Regular*; not Will-worship, though a worship of the Will, as before was noted. We must be governed in the Service of God, as the Point in the Compass, not by the various wind, but by the constant Heavens. *Religion* is not humane *Policy*, but Gods *Divinity*. So that as counterfeit coyn is so far from being owned as currant money, that he who is found guilty of making it, is adjudged to death; thus all counterfeit invented worship and service of God,

God, which hath not the ſtamp of the word upon it, is ſo far from being acceptable with God, that ſuch without repentance and reformation, are condemn'd to eternal death. Yet herein people do groſly miſtake; they ordinarily judg things to be good, by the *cuſtom* of them, and not by the *rule* of goodneſs, the word of God; they think ſuch worſhip which pleaſeth them, muſt needs pleaſe God, according to that excellent poſition of *Auſtine*, *Erroris hoc eſt principium, quod quæ placent nobis, etiam Deo placere putamus, & quæ nobis diſplacent, etiam Deo diſplicere*: But nothing, though it ſeem never ſo good, may be added to Gods Precepts. There muſt be no Building, unleſs the Materials be fetcht from the *holy Mountain*. *Moſes* in that great work of the *Tabernacle*, had his pattern; not a pin was left to his diſcretion; he is eminently charged to attend the directions of God, *Heb.* 8. 5. *See thou make all things according to that pattern ſhewed unto thee.* So it runs, *Exod.* 25. 40. The pattern there ſhewed, did typifie, That all the exereiſe of Worſhip uſed by the Church of Chriſt in *New Teſtament* times, whether in Doctrine or Diſcipline, muſt be conformed to the written Word. Then

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it is indeed *Canonical.* Gal. 6. 16. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Circumstances indeed, which are rather the *Ornaments*, then Elements of Worship, men may appoint, provided these be reduced to the general rules of the Word; and that nothing be invented or enjoyned to cross the main end of Religious Worship: For under this pretence it hath most time been the subtilty of Satan, to bring in new Worship: So your Image-Worship, and Altar-worship, were made *Circumstances* in mens Books, by *distinctions*, but in their *practices* as much as Gods own instituted Worship. *Ecclesia est Scripturæ filia*, the Church is the Daughter of the Scripture, and must be brought up at the feet of the Word. What a comely Church should we have, if the *Rule* were more looked unto? This would be like the flaming *fiery sword*, to keep off the intollerable burden of false worship, which is ready in all times to creep into the Paradise of God.

Thirdly, It must be *Incommunicable*, no creature may partake with God, either directly, or by consequence: If men come to divide their services, God hath no share in them. Earthly Kings love no Consorts; Pow-

er

er is impatient of participation. So it is here; Christ will be *Alexander* or *Nemo*; the Devil will be glad of any corner, for this very reason, Because he knoweth right well, that if he have any part, God will have none. *Solomon*'s Curtizan talks of dividing; and many are content to share themselves betwixt God and the World, *Mammon* and the *Mediator* b; but the true Christian must say, No, let God take all.

b *Cambden* reports of *Redwald* the first King of the *East-Saxons* that was baptized, That he had in the same Church one altar for Christian Religion, and another for sacrifice to Devils. And *Callimachius* makes mention of a Noble man at *Naples*, that was wont prophanely to say, That he had two souls in his body, one for God, and another for whomsoever would have it. And a Loaf of the same Meal was that resolute *Rufus*, that painted God on the one side of his shield, and the Devil on the other, with this desperate Inscription, *In utrumque paratus*; Ready for either.

A man may say of his heart, as *Lot* of *Zoar*, *Is it not a little one?* Alas, it is even too little for God: I need not think of taking an Inmate: It will be best if God will take up all the rooms for himself, and enlarge them for his own service, The Bed and the Throne can endure no Rivals. They say of the *Halcyon's*

cyon's Nest, that it cannot hold one little flye more then it self; so must our hearts be in the service of God, not entertain or serve any *Creature*, to the prejudice of the *Creator*. Creatures, as they cannot partake of his *Excellency*, so they may not in his *Honour*. It will be a reproach to God. They say, among the *Pythagoreans*, that the Dual Number was infamous; sure I am, the *double-minded man* is *infamous*; it reflects not only on himself, but *on God*. When the people of *Rome* were desired by *Augustus Cæsar* to joyn some in Consulship with him, the *Senate* answered, *That they held it a great disparagement unto him, to joyn any Consul with him* c. So will Christ take it as a great disparagement, to have any joyned in equipage with him. *Be the gods of the heathen good fellows*, saith one, *the true God is a jealous God, and will not part stakes with another.*

c. Sueton. in Vit. August. Cæsar.

Fourthly, It must be *simple*, plain, pure, without mixtures, to draw out the spiritual exercise of the soul, not to affect the eye. The service we are called to, is not *pompous*, but *powerful*. Pomp addeth nothing to the worth of *Religion*, but contrary, as courser metals mixt with finer, do imbase them. Histrionical

strionical gaudy dresses of mens putting on, are to these as an whorish *paint* to a good *complexion*; or like that *Livy*, as I take it, hath a story to this purpose. A Vestal Virgin was suspected of incontinency, because of her neatness in apparel, courtly deportment, or some such thing; but being called in question, no such crime appeared upon examination; yet was sent away with an admonition, and willed to remember, *Sancte magis quam scite colendos esse Deos*, That the services of their gods required rather sanctity, then any such curious dresse as might carry any appearance of evil.

unnatural burden of hair, worn in pretence of Ornament, whereas there is nothing to sober judgments, that can render men more uncomely: Yet how apt are men to dote upon mixtures? How have we seen the pure streams of Truth and Institution, mudded with humane placits and traditions? The *Commandments of men* by too many cryed up and obtruded upon the Conscience for *Doctrines*? But alas, who in their sound mind will attempt to imbroider a Pearl, or paint over Gold? This would hide and eclipse its beauty. God indeed in the *Old Testament* appointed a so-

Nihil adeo offendit hominum mentes, ut Simplicitas divinorum operum. Tertul.

lemn external Worship, full of sensible glory and splendor; but it was because they were infants; and children had rather have a gaudy Baby, then a rich Inheritance, and sometime refuse to eat their milk, because not brought to them in a golden dish. But stars shine brightest in their native lustre, and so doth the instituted Worship of God. *Heralds* say, that the most simple *Bearing* is the most honourable; Coats full of Devices, shew a mean descent. It will surely be found true, That the simplest Worship is the fullest of *honour*. A Worship full of *Devices*, could never, nor never shall prove (it hath often attempted to purchase) a Pedigree from Heaven. Away with mixtures! Let the Devil affect vain compositions, and the *Whore of Babylon* paint her wrinkled face with borrowed Beauty, to cover her inward deformities, Christ and his Truth. Glory in no varnish so much as in naked simplicity and purity. Well then, as much of *Institution* as can be, as little of humane *addition* as may be. Christs presence in the Temple, made the second more glorious then the first, which did exceed the gold and other Magnificence. To advance the Worship of God in the power thereof, is the only way to make it illustrious and glorious in the eyes of men.

Fifthly,

Fifthly, Yet it must be attended with moral *decency* and comelineſs of *Order*. So runs that general rule, 1 *Cor.* 14. 40. *Let all things* (viz. in your Church-affairs) *be done decently, and in order* c. i. e. without *confuſion*, in a gravely diſpoſed manner; for time, place, and geſture, and whatever Nature or holy Inſtitution hath made an expreſſion of holy *affection*; whether it be ſolemn and publike, or more ordinary and private, behaviour muſt be ſuitable, without *confuſion* or bad example. The Lord takes notice how and in what manner we come before him. Of old, the *Ark* wherein the Law was put, was carried upon barrs, that the *Levites* might not touch it, *Exod.* 25. 11 14. to ſhew what reverence God would have about holy things. The body muſt expreſs the inward reverence and devotion of the ſoul, though not in a way of hypocritical oſtentation, yet in a way of ſerious adoration. We may not run from *Superſtition*, into *unmannerlineſs*. Blaſphemous was the

c *Order* requireth not the inſtitution of any new thing, but only the right placing and diſpoſing of ſuch as were formerly inſtituted; which is the force of the word κατα τάξιν. So Mr. *Irans* in his Scholaſt. and Pract. Divinity, firſt part, where ſee more.

mouth of a Papiſt in his appeal to King *James*, which ſaid, *The God of the Proteſtants* (whom he muſt needs know to be Father, Son and holy Ghoſt) *is one moſt uncivil, and ill-manner'd God of all thoſe who have born the name of gods upon earth; yea, worſe then* Pan, *God of the Clowns, which can endure no Ceremonies nor good manners at all.* True it is, that humane invention in his ſervice, and Popiſh Will-worſhips, our God will not away with; ſuch ſtrange fire, if any preſume to bring before him, they may look to ſpeed as *Nadab* and *Abihu*, *Core* and his complices did; but he expects and requires, that all his worſhippers ſhould come before him *with reverence and godly fear.*

Joh. Hunt his appeal to King *James*, cap. 6. of that Pamphlet.

Object. If any demand here, What think you of ſignificant Ceremonies in Church-adminiſtrations? I muſt for my anſwer even hear to be called Heretick, as Mr. *Lawrence Saunders* was by B. *Bonner*, becauſe he aſſerted and taught, That thoſe Adminiſtrations of the Sacraments, and all Ordinances of the Church, were moſt pure, which came neareſt to the order of the primitive

tive Church; for said *Bonner*, the Church was then in her Infancy, and could not abide that perfection which afterward it grew unto by *Ceremonies*. But notwithstanding, must adventure to conclude my sence of the Objection propounded, in the words of that famous Martyr, who made this reply to B. *Bonner*, out of St. *Augustine*, That Ceremonies were given to the infirm and weak; and that therefore it was a sign of the great perfection of the Primitive Church, that it had *few* Ceremonies; whereas the *Popish* Church had many, and those partly blasphemous, partly unsavoury and unprofitable. To which I add more, *viz.* That *Christ* and his Apostles left but *few* Ceremonies to his Church to observe; others, since introduc'd meerly by mens inventions, without ground in Scripture, or warrantable practice from the purest primitive times, especially if they be many, are burdensome to Gods people, and neither to be imposed or observed. So *Hierom* in his Comment on *Matt.* with *Augustine* in Epist. 118. *ad Januar.*

Obj. *If Ceremonies be not contrary to the word of God, they may be used?*

A. Not-

A. Rotten ſtuffs will not go off without watering; nor rotten courſes without a varniſhment; and ſuch is this in hand. There was never Ceremony, Will-worſhip in the Church, but was beautified with ſuch a Varniſh. The common gloſs is, They are not contrary, or againſt the word (though not in it) therefore according to it. O the perverſneſs of man! Read, ſearch the Scriptures for one Text to prove that any thing is ſaid to be according to the Scripture, becauſe it is not forbidden in it. Or rather, doth not the word ever ſay, That, that is according to Scripture, which at leaſt may be deduced by conſequence from it, or ſpeaks the ſame things for ſubſtance with it? Certainly a time will come when mens eyes will be opened, and this paint ſhall finally and totally be waſht off, and never ſtand in force any more. *Policy* will not hold, when Chriſt ſhall come with *Refiners fire*, and *Fullers ſoap*, but be found like a *potſherd cover'd with ſilver droſs*, Prov. 26.23.

Fourthly and laſtly, The *End* of all is, To acknowledg and ſet forth the *glory of God*, and to attain true happineſs. If a man take not a right aim, he can never hit the mark. He who doth not aim at Gods glory, can never hit the mark of his own ſalvation.

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Our *aim* must be to bring honour to Christ, to bring some Revenues into his Exchequer; this must be the center to which all the lines of our holy undertakings must be drawn. The squint-eyed hypocrite will be the Devils downfall. This is Gods Rule, *Do all to the glory of God*, 1 Cor. 10. 31. No actions please him, wherein our chief aims are not at his *glory*. Let them otherwise be never so specious and beautiful, yet God looks at them but as painted flowers, that have no sweetness, and empty shadows, if this be not their end. O ye children of the most High God, your fruits must be fruits unto God. *Rom.* 7. 4. As they are *from* him, so they must be *for* him. As he is the Principle, so he must be the End. And by this *communion* with him, comes true happiness. By giving, we gain. Those that honour him, shall be honoured of him. *He is a plentiful rewarder of those that diligently seek him.* Those that aim at this *End*, shall obtain the end of their *aim*, the *salvation* of their souls.

Well then! as *Moses* his Serpents devoured the Sorcerers Serpents, and *Joseph*'s sheaf had obeysance from his Brethrens sheaves that stood round about it; so should this great End devour and swallow up all other; they should all strike sail to this. As the Superior

perior Orb in the Heavens, carries about all the inferior, with its own motion; so let this Superior and Noble *End*, wheel about all our aims and motions, in our sacred undertakings. That is done in vain, which doth not end in God. It is he that must set the crown on the head of all our actions.

Thus the first thing undertaken, is dispatch't, *viz.* What this Worship is in it *self*: the second follows.

CAP. IX.

Considers the Parts of this Spiritual Worship, viz. *Chief, and within; Subordinate, and without. To which is annexed a Conclusive Exhortation from the whole.*

SEcondly, The *Parts* of this spiritual worship, and they are two: The first, is *Chief*, which consisteth *in an inward conformity of our Natures to the Divine Nature.* It is to be of *another spirit*, *Numb.* 14.24. to be tuned by the finger of the Spirit, into a sweet harmony, whereby the affections, like so many flaming *Seraphims*, are wrought into a burn-

burning love of God; the heart receives a new impression, a new *byas*, in the restoration of the Image of God, and establishing the Kingdom of Christ in us. *Neither circumcision nor uncircumcision availeth any thing, but a new creature.* This makes the Service *Sacrificium medullatum*, full of marrow, and finds acceptance. The same what the Apostle presseth unto, Rom. 12. 1, 2.—*be not conformed to this world, but be ye transformed by the renewing of your mind*—and is seen, as a modern Divine doth well observe, in *subjection* and *adhæsion*; by the first, a poor creature is ready to honour God, denying himself, submitting his will to Gods, conforming his desires to Gods, wholly resigning himself to God, sweetly closing with his Providences, though never so mysterious and unsearchable; cutting off his right hand for him, plucking out his right eye for him; valuing not his life too dear for him; being ready to say as that *Græcian* to the Emperor, εἰ πλέον εἶχον, πλέον ἐδίδουν, i.e. *If I had more, more I would bring thee.* Believing his Word, fearing his Judgments, and adoring him for his great Glory and Majesty. In the *later*, he cleaves to the Lord with *full purpose of heart* in the exercise of spiritual abilities, praying to God, and praising him

him in all conditions; casting himself upon Christ, as a man that casts himself upon the stream to swim; he makes an holy adventure, clasps about Christ, and saith, *My Lord! my Jesus!* Thus did *Abraham*, *David*, and *Job* honour the Lord; the lustre of whose Graces gives light to discover their worth, and shew to others the way wherein they ought to go for acceptance.

The second is *subordinate*, in the outward expression of the former: This is the body, the other is the soul, and may not be seperated. Indeed the Pope saith to his Vassals, My Son, give me thy heart; be a Papist in heart, and then go to Church, dissemble, do what you will; and the *Swenkfeldians* of old took away all external service; the *Libertines* of later times say, That it is sufficient to serve God with the hidden man of the heart. But God requires to be glorified with our spirits, and our bodies; both are his. He will have the Jewel with its Cabinet; and this either *secretly* in the Closet, *privately* in Family-devotion, or more *publickly* in and with the Congregation, Hearing, Praying, Receiving, and the like. The first of these two may be accepted without the later, and is preferr'd before all external Worship; this never being enjoyn'd

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for it self, but with relation to, and as an expression of the other; but the later without the former, can never be accepted, it being no more then a glorious house without a foundation, as a fair apple with a rotten core, or a comely face with impostumed Vitals; joyn both together, and no way like to this, for Christians to preserve themselves from Idols.

Thus (as *Frederick*, once an Abbot of St. *Albans*, caused many Trees to be setled in the high-ways, to stop the Conquerors pas-

Frederick Abbot of St. *Albans*, to secure his Monastery from the destruction of the *Normans*, did cut down multitudes of great trees, whereat the Conqueror admiring and fretting, sent for the Abbot, and demanding the cause why he did so, *Frederick* answered, I have done the duty of my Birth and Profession; and if others of my rank had performed the like (as they well might and ought) it had not been in thy power to have pierced the Land thus far. *Speeds Chron. Lond. pag.* 1614. *p.* 416.

sage, and to secure his monastery) I have endeavoured to make the passage of idolatry less easie. If my intent be without success, I hope it will not be without acceptance to

thoſe, whoſe ſouls preſervation is their greateſt care.

To conclude all. The ending ſhall be as the beginning, directed unto all that name Chriſts name in ſincerity. *Little Children, keep your ſelves from Idols. Dearly beloved, flee from idolatry.* Uſe your care for your ſelves, forget not the nation; improve your intereſt for the prevention of *idolatry*.

Firſt, magnifie the grace of God, for his goodneſs vouchſafed in the days of old, when he appeared againſt this *abomination* with his own powerful arm, and by the bright beams of his glorious goſpel, diſſipated thoſe fogs, which cover the faces of other countries to this day. It was a memorable act of *Witekendus*, one of the Dukes of *Saxony*, who flouriſhed (as my Author hath it) about the nine hundredth year of Chriſt; after his renouncing *Paganiſm*, and receiving the Faith of the Goſpel, he cauſed the *black horſe*, which he had formerly born in his colours, to be laid aſide, and inſtead thereof a *white horſe*, to be born in teſtimony of his triumphant joy for that great change.

Sir *Hen. Spelman. in Aſpilogia. p.* 71.

Thus let the redeemed of the Lord have their hearts and mouths filled with the high praiſes

praises of God, for that glorious change he made in the beginning, when *England*'s Religion was *tristissimum superstitionum Chaos*, as *Cambden* noteth; and she offered her sons and daughters alive in sacrifice, *non ad honorem, sed ad injuriam Religionis*; and that in later times, when through Apostacy she was allured to Popish Idolatry, and lay among the pots sullied with superstition, he made a blessed change from that also, for the better, and began to make us, as the *wings of a Dove covered with silver, and her feathers with yellow gold*, to purge out our dross, and make us white. As the true and real Serpents of *Aaron*, (*Exod.* 7. 12.) swallowed up and devoured the seeming Serpents, which *Jannes* and *Jambres* the Egyptian Enchanters made: So in *England* the Gospel of the true God hath outliv'd and outlasted, confuted and confounded all false and feigned *Deities*. What an astonishing mercy is this! I have read of a man, who being drunk, rode over a narrow bridg (the first and last that ever past that way, as which in all likelihood lead him to imminent death) and next morning viewing how he had escaped, fell into a swound with acting over again the danger of his adventure, in his own apprehensions. So, should *England* seriously

riously recollect her sad condition, when posting in the paths of perdition, being intoxicated with the cup of idolatry, she would fall into a trance of amazement at the consideration of her estate, before the saving Gospel of Christ recovered her to her right senses. Now as God hath been tuning upon the string of Mercy, so let us be tuning on the string of praise. What deserves the harmony of our thanks, if this do not?

Secondly, For the time to come, buckle on your spiritual Armour. As Mr. *Bradford* that blessed Martyr of Jesus, used to say in the subscription of many of his Letters, So say I to you, O ye people of God, *the Lords Remembrancers*, Pray, pray, pray *fervently*, give the Lord no rest day or night, till he arise and *have mercy upon Zion*, and establish us a praise in the earth. True it is, God hath done great things for us, whereof we are glad, and wherein we have cause to rejoice; but many great things are yet to be done, much rubbish to be cast out, many obstructions to be cleared, great wounds to be healed, stout Adversaries to the Churches tranquility to be vanquished, Truth in power and purity to be advanced against all Mundane strength, and *Roman* policy, all which, none but the Arm of the Lord can compass.

Then,

Then, to the work of Prayer, O ye *Jacobs*, wreſtle with God, and take no denial. The *Romans* being once in great diſtreſs, were driven to take weapons out of the Temple of their gods, and to fight with them, by which means they overcame. Certainly, no way to prevail with God like to this. *Preces ſunt bombardæ & inſtrumenta bellica Chriſtianorum.* Prayers are the moſt effectual weapons of the Church, as *Luther* obſerved long ſince; they conquer God himſelf; this is the only way to provoke the Heavenly Majeſty to break the Heavens, and come down with power; to ſtir up all in Authority, that they may draw their ſwords, and bend their bows, to pull down Idols, and purſue Idolatry; maintain the true Worſhip of God in purity; be healers of our breaches; countenance true Religion only; be a terror to all evil-doers; that Bleſſing and Peace may be upon us, and the Nations, as upon Gods Iſrael. O happy day! when ſhall it once be!

——*Nobiſcum, Chriſte, maneto:*
Extingui lucem nec patiare tuam.

FINIS.

ERRATA.

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